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Larger Parish At Work
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What of the Christian Effort In China?
M. SEARLE BATES

☆

Who Produces Our Study Materials?

☆

NOVEMBER 1950

☆

Price 20 cents

November, 1950

Vol. 32 No. 10

WORLD CALL

International Magazine for Disciples of Christ

The Cover

Particularly appropriate for an issue of WORLD CALL featuring Christian education is the reproduction on this month's cover of a mural by Frank Brangwyn. The mural is in the RCA Building in New York City and is used through the courtesy of Rockefeller Center. The inscription on the mural reads:

MAN'S ULTIMATE DESTINY DEPENDS NOT ON WHETHER HE CAN LEARN NEW LESSONS OR MAKE NEW DISCOVERIES AND CONQUESTS, BUT ON HIS ACCEPTANCE OF THE LESSON TAUGHT HIM CLOSE UPON TWO THOUSAND YEARS AGO.

Hidden Answers

1. How many churches have reached their financial Crusade goals?
2. How did three missionary candidates spend the summer of 1950?
3. What does a religious education practicum intend to do?
4. How many business women visited a foreign mission field this summer?
5. What is meant by a larger parish?
6. Who delivered the second unity lecture at Rhodes University?
7. How do enrollments in China colleges compare with U.S.A.?
8. What were the family camps held this past summer by Disciples?
9. What are some community activities that can be done for D.P.'s?
10. Miss Lozada had what in common with Christians in Spain?

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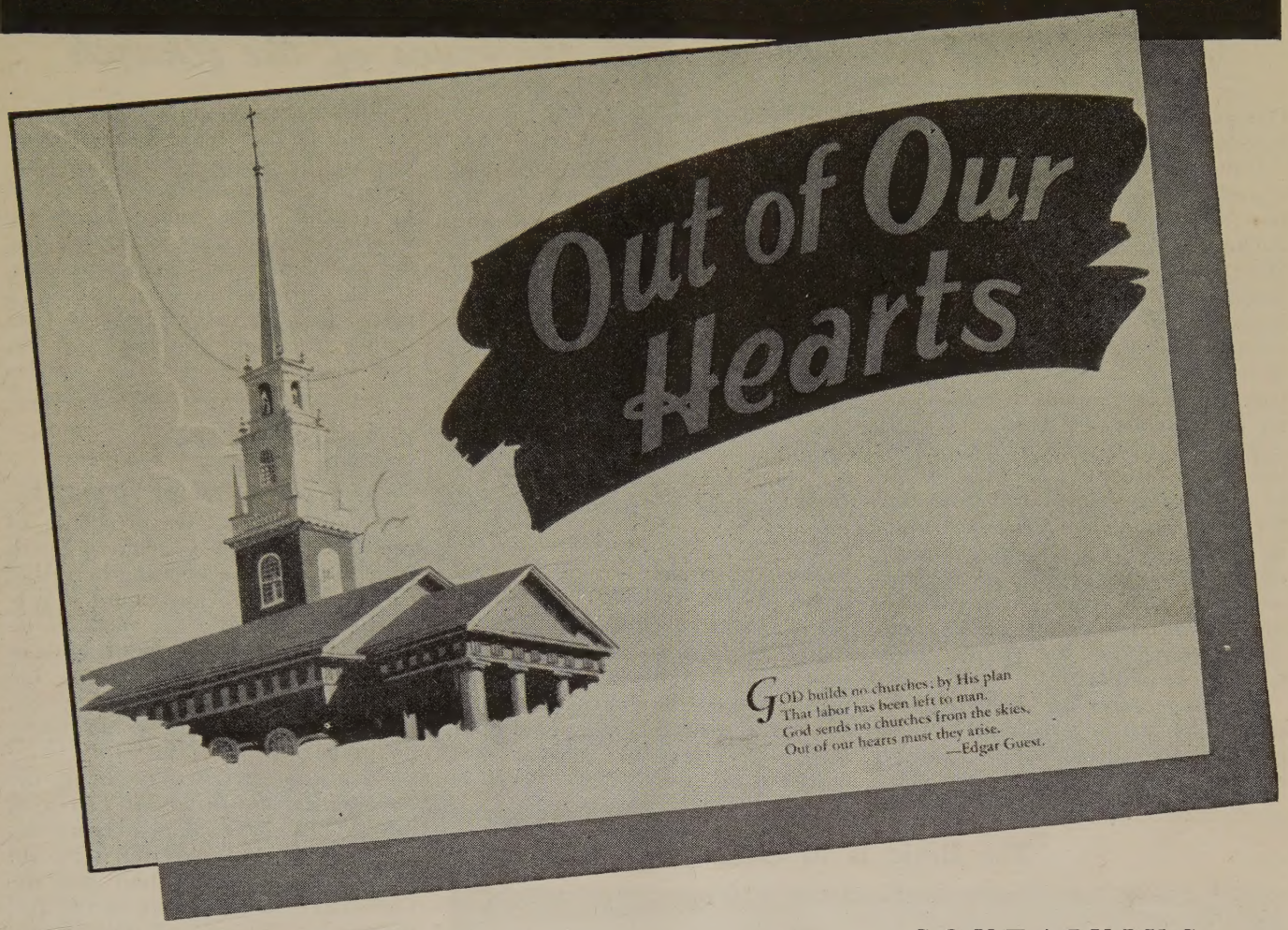

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WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Disciples Attend National Council

INDIANAPOLIS. — Fifteen Disciples attended the United Student Christian Council annual assembly at Richmond, Ind., early in September. Margaret Long, former associate director of Disciple student work, was appointed to the executive committee of the Council. John McCaw, former chairman of the executive committee, remains on the committee for the coming year.

Important items on the agenda of the Council this year were discussion of the relationship of USCC to the National Council of Churches soon to be created; the "looking-ahead" on the ten-year program of student work; a study conference on the evangelization of the university; and the planning for the Quadrennial Conference of 1952.

One suggestion for the Quadrennial was that it be a national festival on the gospel through contemporary culture with emphasis on the arts.

Presbyterian Leader Killed in Accident

CHEYENNE, WYO. (RNS).—Dr. William Barrow Pugh of Philadelphia, stated clerk of the General Assembly of the Presbyterian Church, U.S.A., and member of the Central Committee of the World Council of Churches, was killed when an automobile in which he was a passenger collided head on with a trailer truck near here.

Dr. Pugh, one of the best-known Protestant churchmen in this country, had been a speaker at the Wyoming Presbyterian Synod in Powell.

Chinese Christian Gives Million Dollars

LOS ANGELES (RNS).—A million-dollar gift from a Chinese Christian is being used by the board of foreign missions of the Presbyterian Church, U.S.A., to establish a home for retired missionaries at Duarte, near here.

The check for one million dollars was the largest single cash gift ever received by the board from a living person. The contributor, who asked to remain anonymous, hopes to match his gift with a similar one for the Church of Christ in China.

The Chinese Christian added: "I make this gift in gratitude to God for my Christian education and life, and in appreciation of the service your missionaries have given China."

Expresses Alarm Over Slowness of Union

CHAUTAUQUA, N. Y. (RNS).—Dr. Truman B. Douglass, president of the Home Missions Council of North America, issued a warning here that the church union movement is proceeding too slowly. "The most alarming fact about the present state of the movement toward church union," he said, "is the widespread conviction that there is no hurry about it."

"The cold fact is that during the last quarter century anti-Christian movements have shown more initiative, occupied more territory and won more converts than has the Christian church. There is the further fact that some of these movements, such as communism, are beating the church on its own ground—by giving men living and passionate faith."

Dr. Douglass warned, "Today it is clear that the churches must unite or Christianity will suffer a long period of eclipse."

World Council Gives Theological Scholarships

GENEVA, SWITZERLAND (RNS). — One hundred twenty-one theological students from 15 European countries, Syria and the United States will study in other countries on Inter-Church Aid scholarships during the 1950-51 academic year, it was announced here by the scholarship committee of the Inter-Church Aid Department of the World Council of Churches.

Thirty-six European students will study in the United States. Students from the States will study in Germany, England, France, Scotland, Sweden, Switzerland, Greece and the Netherlands.

The Bible Is in China

—RNS Photo

ON NANKING ROAD, Shanghai's Fifth Avenue, this sign, erected by the China Bible Society, is said to be attracting wide attention. The four words in the upper right corner mean "Everybody loves to read," the five in the upper left "The New and Old Testament."

Reports from the United Bible Societies for 1949 show that 19,819,033 complete Bibles, New Testaments or portions of Scriptures were distributed among the world's 2.3 billion people. Of that number the United States received 4,727,688 and China, the next largest recipient, distributed 2,684,262. The China Bible Society receives support from the Bible Societies of America, Britain and the Netherlands.

Missions Boost World Organization

NEW YORK (RNS).—The worldwide Christian missionary movement has done more to lay the groundwork for international cooperation than any other agency was the view advanced by churchmen in the annual Conference on Science, Philosophy and Religion here.

Dr. Emory Ross, secretary of the African Committee of the Foreign Missions Conference, said the "unself-seeking international aid" practiced by Christian missions was responsible for the enthusiastic reception given President Truman's Point IV program to aid backward peoples.

Criticizing any "piece-meal" approach to the Point IV plan, Dr. Ross warned that "a bold new program can have no sufficient boldness unless it is basically Christian motivated. It can have no convincing newness to millions, unless it is essentially unself-seeking. It can be no program of high promise, unless it includes the whole of man."

Interfaith Study On War Held Likely

PRINCETON, N.J. (RNS).—An interfaith study dealing with the moral implications of modern warfare was seen by Episcopal Bishop Angus Dun as likely to develop from the first formal meeting here of the Commission of Christian Scholars. The Commission of twenty was appointed last March by the Federal Council of Churches.

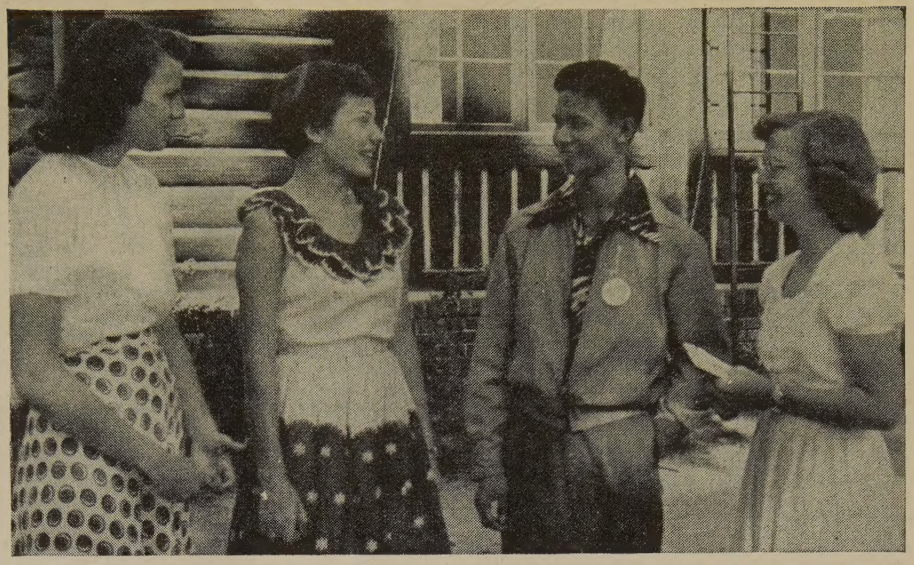
In a statement issued at the close of the two-day meeting, Bishop Dun said: "If principles mutually agreed upon are discovered in interfaith consultation, the commission has been empowered by the executive committee of the Federal Council to issue its findings jointly with similarly appointed scholars of other faiths, presumably meaning of the Roman Catholic Church and of the Jewish community."

Bishop Dun also stressed that "the Korean struggle and the threat of a global war give a new urgency" to the aims of the commission.

Dallas Churches Organize Council

DALLAS, TEX. (RNS).—Churches of this city organized the Greater Dallas Council of Churches, Sept. 28. The initial membership of fifty included Methodist, Episcopal, Congregational, Disciples of Christ, Evangelical and Reformed, Presbyterian, Baptist and Unitarian.

"In Christ We Build Anew"



Delegates to the Christian Youth Fellowship Commission at Camp LaForet, Colo., in August chose the theme, "In Christ We Build Anew," for the 1951-52 CYF program. Above are Esther Lowery, fraternal delegate from the Methodist Youth Fellowship; Peggy Thomas, CYF president for 1951; Reuben R. Batoon from the Philippines, intercultural representative; and Myrtle Sowards, fraternal delegate, from the Baptists.

The council will have seven departments: religious education, social service, public affairs, public meetings, world Christian fellowship, radio and television and finance.

Special Days

Oct. 29-Nov. 5—Christian Literature Week
Nov. 3—World Community Day
Nov. 5—American Missions Day
Nov. 12—Men and Missions Sunday
Nov. 19—Thanksgiving Sunday
Dec. 3—Woman's Day

Disciples Recruit Dollar-A-Year Men

INDIANAPOLIS.—The United Christian Missionary Society is enlisting dollar-a-year men in its department of men's work. W. B. Pearce, Shreveport, La.; Lewis J. Ackers, Abilene, Tex.; Jack Sutton, Denver, Colo.; and E. White, Jacksonville, Fla., have already been chosen.

W. H. McKinney, executive secretary of men's work, announced that qualifications are that each be a consecrated Christian, a leader among men, devoted to the church, financially able to give his time and be an acceptable speaker.

The dollar-a-year men will serve as consultants in planning the national men's work program and accept speaking engagements. They attend state and national Disciple conventions at their own expense.

Dr. Saez New Head of Puerto Rican Seminary

SAN JUAN, P.R. — Dr. Florencio Saez, Puerto Rican Congregational pastor, has been named first native president of the Evangelical Seminary of Puerto Rico. The school is supported by mission boards of the Methodist, Presbyterian, Baptist, Congregational Christian, United Brethren and Disciples of Christ communions.

Dr. Hugh J. Williams is Disciple member of the faculty.

Catholics Join Episcopal Church

MILWAUKEE, WIS. (RNS). — A total of 26,242 adult Roman Catholics have been received into the Protestant Episcopal Church of the U. S. during the past ten years, it was estimated in a report published here in *The Living Church*, unofficial Episcopal weekly.

Compiled by the Rev. Frank L. Carruthers, rector of St. George's Parish, Newburgh, N. Y., and the Rt. Rev. S. Harrington Littell, retired bishop of Honolulu, the figures were described as "the first accurate report to be made to the American Episcopal Church on the number of Roman Catholic communicants received by its bishops over any period of time."

"We have no way of ascertaining the number who have left the Epis-

copal Church to journey in the opposite direction," the two churchmen said. They added, however, that from an informal survey among rectors of sizable parishes in the vicinity of New York, "the number reported would seem to indicate that we gain ten for each one lost."

Disciples Groups to Merge Activities

ST. PAUL, MINN. (RNS).—Merger of the activities program of Disciples of Christ churches in Minnesota, North and South Dakota was approved by the Minnesota Christian Missionary Society at its annual convention here.

The Minnesota society comprises churches in Minnesota and North Dakota. The South Dakota society approved the program merger at its convention in June.

Each of the two societies will remain intact and will continue to have its own governing boards. The merged activities will be carried on under what is expected to be known as the "Upper Midwest Christian Missionary Program."

Federal Council Launches Economic Life Study

NEW YORK (RNS).—A three-year study by American scholars in the social sciences on the relation of Christian ethics to economic life has been launched by the Federal Council of Churches, it was announced at headquarters here.

Main topics to be studied are (1) goals of economic life, (2) criteria people use and problems of conscience they face in economic decision-making, (3) social responsibilities of individuals in economic activity, (4) the place of organized economic groups in modern life, and (5) the standard of living as related to the content of consumption in modern society.

The study is made possible by a grant of $100,000 from the Rockefeller Foundation.

Alcoholics Crowd Mental Institutions

DENVER, COLO. (RNS). — Alcoholism has become the number one problem of the nation's overcrowded mental institutions, Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union, said here at the organization's 76th annual convention.

Mrs. Colvin said, "The alcoholics committed annually total more than 54,000 a year in state, veterans, county, city and private hospitals for mental disease and the psychiatric wards of general hospitals." They comprise nearly one-fifth of all patients committed to these hospitals.

Dr. Smith Named Baptist Promotion Director

NEW YORK (RNS).—Dr. Luther Wesley Smith has been named interim general director of promotion for the Council on Missionary Cooperation of the American Baptist Convention. He succeeds Dr. Reuben E. Nelson, who resigned to become general secretary of the American Baptist Convention.

Dr. Smith will continue his present work as executive secretary of the Baptist Board of Education and Publication. In the promotional office, which he will occupy until Dec. 31, 1951, he will lead the Council and cooperating Baptist state and city agencies in raising the denomination's unified budget of $5,740,000 for the maintenance of its national and world-wide program.

Beneath the Spire

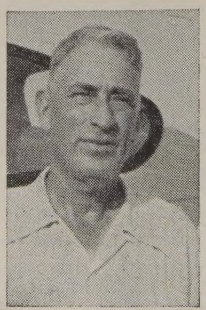
CHAPLAIN (LT. COL.) FLOYD S. SMITH became command chaplain for the Tactical Air Command, Langley Air Force Base, Va., last Aug. Commissioned in 1936, he has been on active duty with the Air Force since 1942. During World War II he was overseas 32 months as a staff chaplain. He won the Bronze Star and four battle stars.

Chaplain Smith

Born at Neosho, Mo., Chaplain Smith was graduated from Phillips University in 1928, remained there another year for graduate study. He later studied at Cambridge U. in England. Pastorates were Concordia, Kan., 1929-34, and Stafford, Kan., 1935-42. His wife is the former Pearl L. Martin of Medicine Lodge, Kan.

* * *

W. B. (BILL) PEARCE, president of the Louisiana Laymen's League, purchased an airplane for Christian service as well as to use in his business. Member of Central Church, Shreveport, he is one of four "dollar-a-year" consultants and workers for The United Christian Missionary Society's department of men's work. He is a member of the National Laymen's Advisory Commission.



Mr. Pearce

Although he has extensive oil production and farming interests, he has spoken to Disciple laymen in Arkansas, South Carolina and California, as well as numerous times in Louisiana, at his own expense.

Since 1936 he has hunted big game in Mexico, the Rocky Mountains and Alaska. In 1946 on Rainy Pass, Alaska, he took moose, caribou, sheep, black and grizzly bear. Going on to Kodiak Island for large kodiak bear, he survived mostly on seagull eggs and Norwegian hardtack.

* * *

MRS. F. ELSIE CUMMINGS has been a member of First Christian Church, Lynn, Mass., since 1912, when the congregation moved into its new building with only 14 members. Having no children of her own, she became "Ma" to scores of young New England Disciples as a summer conference instructor.

Mrs. Cummings

At Lynn she has been church school superintendent, president of the women's societies and deaconness. She has served as district manager of the New England Disciple Convention and for about 10 years has been its recording secretary. She is in her fourth term as president of the New England Christian Women's Fellowship.

—BELL RINGER

WORLD CALL

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A Milestone of Progress

"To create an inclusive, cooperative agency as the basic functions and objectives of eight existing national interdenominational agencies."

THIS is the purpose of American Christians in organizing the new National Council of the Churches of Christ in the U. S. A. The Constituting Convention of the new body will assemble in Cleveland, Ohio, November 28-December 1. The Council will be in operation January 1, 1951.

The forming of the National Council of Churches is an important milestone in the forward movement of American Protestantism. The Council will not be a substitute for a united church. It will not be a church at all. It will, however, make it possible for Christians to work together with greater effectiveness. This, in turn, will help create an atmosphere in which the spirit of unity will flourish.

The eight cooperative agencies which merge their work to form the new National Council are as follows:

The Federal Council of Churches of Christ in America

The Foreign Missions Conference of North America

The Home Missions Council of North America

The International Council of Religious Education

The Missionary Education Movement of the U. S. and Canada

The National Protestant Council on Higher Education

The United Council of Church Women

The United Stewardship Council

The uniting of these agencies will not mean the abandoning of the purposes of any of them. Each cause is a cause of the church and each will be strengthened by the union. Policies will be determined cooperatively by the duly appointed representatives of the churches.

It is important that the support given in the past to each of these agencies be carried over into the National Council. In some instances this has come from church bodies concerned with a major interest, such as religious education or foreign missions. In the case of the Federal Council, support has come from central church bodies, from individuals and from local churches.

Churches of Disciples of Christ gave last year to the Federal Council $17,481.43. The work thus supported will now be carried on by the National Council. Disciples concerned with that work will continue their support of the Federal Council through December 31, and thereafter will give similar or enlarged support to the National Council.

Kagawa Is Here

ONE of the noblest men of this or any other generation is the guest of America these days. Wherever this man of frail body, eager mind and contagious spirit goes people of all sorts see in him both goodness and greatness. He is Toyohiko Kagawa of Japan.

This guest comes to our shores not as a Japanese but as a citizen of the world and as a Christian. Certainly he would rank, along with Albert Schweitzer, as one of the foremost of a small group of men whose national origin is completely overshadowed by their humanity and their Christian character.

Few men have ever so fully identified themselves with the needs of their fellows as has Kagawa. Whether in the slums where he lived and served or in the councils of those who work for social progress, this man has been marked by his honest frankness, his disregard for comfort, his want of self-seeking, and his unqualified love for all men.

Many good people have disagreed with some positions Kagawa has taken, but no one has questioned his integrity. And often those who have disagreed for the moment have come later to share his views.

America is fortunate to have this man as a guest. Throughout the months of his sojourn here, college assemblies, church conventions, civic and professional groups will be blessed by his presence. They will think more highly of all humanity because Kagawa the Christian is among us.

A Merited and Popular Award

THE award of the Nobel Peace Prize of 1950 to Dr. Ralph J. Bunche was well deserved. The honor came in recognition of the tireless skill, tact and imagination with which Dr. Bunche, as acting mediator for the United Nations in Palestine, persuaded the Arab countries and Israel to sign armistice agreements.

On hearing the news of the award the recipient, with characteristic modesty, confessed himself "a little flabbergasted" and gave major credit for the success of his efforts to the United Nations and to his former chief, the late Count Bernadotte.

It is natural that stories of the Nobel award should emphasize the fact that Dr. Bunche is a Negro. His achievement does reflect credit upon the people of his own race. Yet it is equally true that all of his countrymen share in the merited honors that have come to this grandson of a slave. His career is a partial though not a complete refutation of the charge that dark-skinned people are denied opportunity in the United States.

Dr. Bunche's fellow citizens rejoice in the honor that has come to him and, through him, to them. They are happy, too, that he has another and more personal reason for rejoicing not so widely known as the awarding of the Nobel Prize. It is the fact that his son, recently stricken with poliomyelitis, has been returned home from the hospital completely recovered.

The Pope Writes a Letter

ROMAN Catholic priests throughout the world should intensify their efforts to cope with the evils of "atheistic communism and unenlightened, greedy capitalism" by spreading the knowledge of the social doctrine of the church.

This is a major social emphasis in the message of the Pope issued in late September to the Roman Catholic clergy of the world.

Some priests are said by the Pope to "have shown themselves timid and confused before the iniquity of communism." Others, the message continues, "show themselves no less timid and uncertain in the face of that economic system which is known as capitalism and of which the church has not failed to denounce the grave consequences."

The 12,000-word appeal is very specific in its condemnation of "the errors of the two economic systems [communism and capitalism] and the damaging consequences which arise from them."

The remedy suggested is "to remain faithful to the social doctrine of the church and to spread knowledge of its practical application."

The document is relentless in its opposition to the anti-religious and totalitarian aims of communism, though not to some of the social objectives which communism professes. Its criticisms of "the abuses of capitalism and of the rights of property which such a system promotes and defends" render ridiculous the loose remarks frequently made by the uninformed that Roman Catholicism is a major bulwark in the defense of capitalism.

With much of the thinking revealed in the Pope's message to the Roman clergy many Protestant Christians would agree.

The Protestant Christian would take as his authority the social insights of the gospel, while the Roman Catholic Christian would rely on the authority of his church.

Both would agree—with the differences noted—that the Christian answer to the evils of society is to be found in an order which includes social justice and sensitive social concern within a framework of freedom and fraternal solidarity.

The Campbell Ambrotype

WORLD CALL has received much favorable comment on the September cover-page reproduction of the ambrotype of Alexander Campbell.

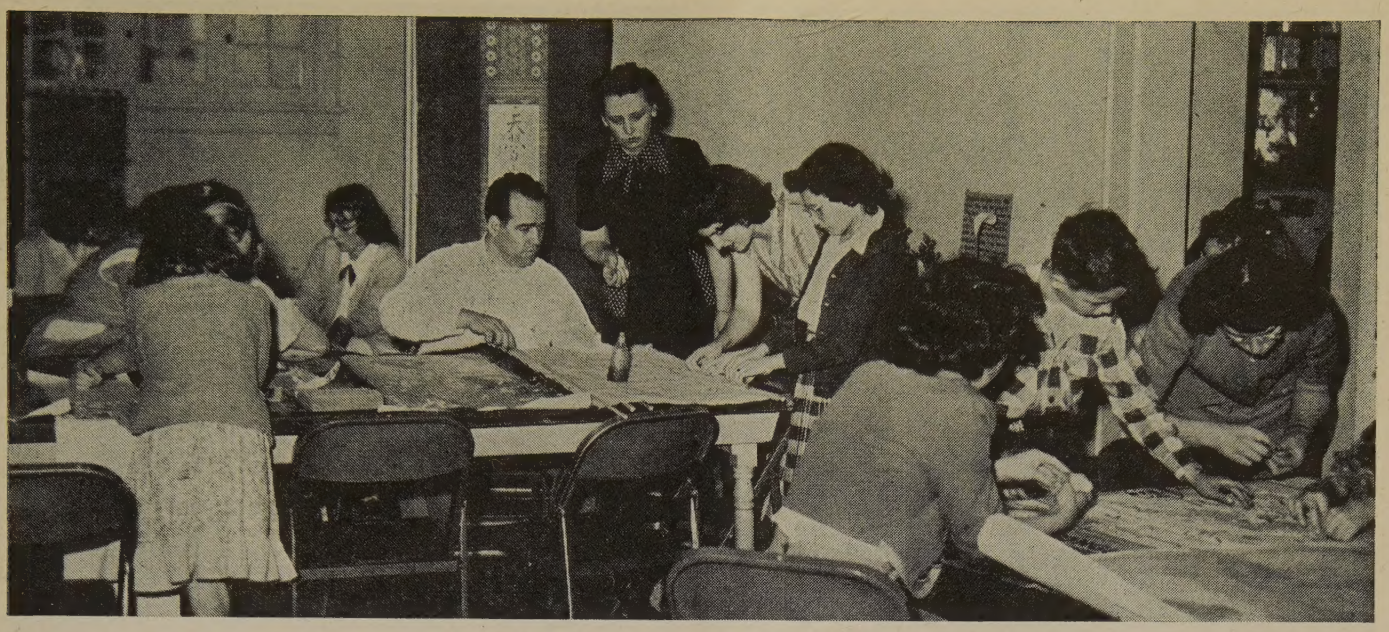
Mr. James E. Craig, managing editor of *The Protestant World* and former editor of the *New York Sun*, wrote as follows:

> *Congratulations on the cover page for the September issue of* WORLD CALL! *New to me at least, that portrait of Alexander Campbell is one of the most striking and moving pictures I have seen in a long time. As a newspaper man for more years than I like to confess, I have passed upon a great many striking and moving pictures.*
>
> *I am wondering whether a way cannot be found to make it available, in a form suitable for framing, to anybody willing to pay a reasonable price. . . . I recommend the matter to your earnest consideration.*

WORLD CALL passed this word on to Mr. George J. Kossuth, the distinguished photographer of Wheeling, West Virginia, who provided the photograph of the original ambrotype. From Mr. Kossuth came this word:

> *I am just as enthused as Mr. Craig about your cover page of Alexander Campbell. It is a frank and sincere picture of a great man.*
>
> *In these days of mushed, retouched faces that we see in modern photographs I am happy to have had the pleasure of handling this ambrotype. I will do some experimenting with my copy and write you later about the possibility of prints for distribution.*

There the matter stands until we hear further from Mr. Kossuth. WORLD CALL will be glad to receive and keep on file names of churches and individuals interested in purchasing an actual photograph of this famous and historic ambrotype.



The religious-education practicum, held in May, 1950, at Eugene, Oregon, gave training and practice for work with children in the church to students of Northwest Christian College and to children's workers from churches in Oregon, Washington and Utah.

The Practicum Made a Better Teacher of Me

By BETTY HAHN*

"AT last I'm going to see this method put into practice!" I said to myself when enrolling for the Religious Education Practicum in Eugene, Oregon, last April and May. I was thinking of the so-called "experience-centered method" of teaching in church schools. This is teaching boys and girls rather than mere teaching of lesson materials. The purpose of the practicum was to demonstrate the use of materials and methods in giving Christian concepts to children.

There were 67 students from Northwest Christian College and mothers and teachers from churches in the area enrolled in the classes. For the 50 children, the practicum was their daily vacation Bible school. There was one class for kindergarten children and teachers interested in that age group, one for primary and one for juniors. All were held in classrooms of First Christian Church in Eugene.

The first day we spent two hours in a meeting of student-teachers, outlining what we wanted to accomplish with the children and for ourselves during the two-week period. The sessions with the children were to resemble as much as possible regular Sunday church school periods. On this basis we formed our objectives.

We decided we wanted the children to have a happy experience, to make new friends, and gain a better understanding and appreciation of the church. We wanted them to sense that the will of God is most important in their lives and to discover a family feeling with children around the world. We wanted them to gain a richer prayer life and a more personal acquaintance with God. In our planning we constantly thought of the pupils and their needs rather than the courses and lesson materials.

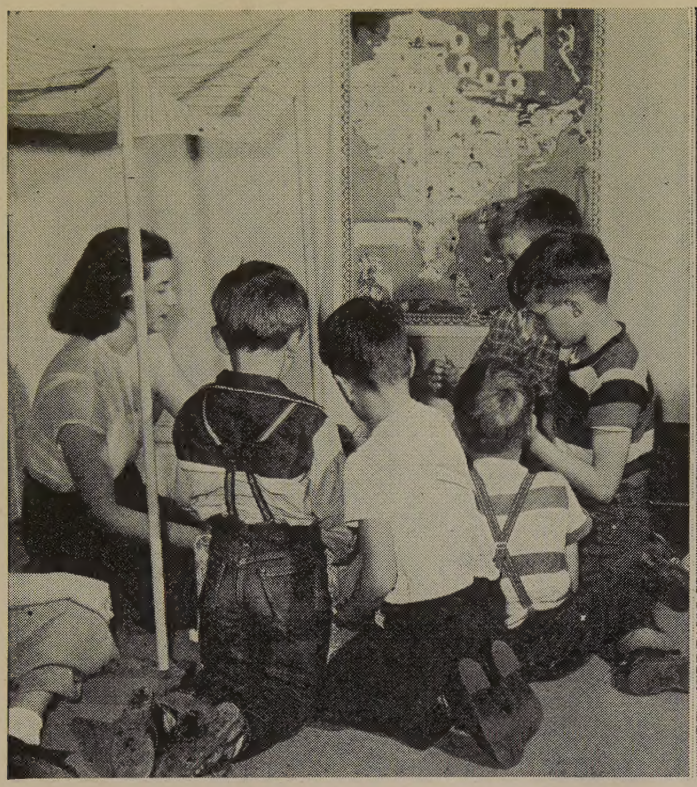
The theme chosen for study was "The Bible Goes Around the World." Each day we spent the first hour working with the children. We sang together, learned Bible verses, prayed and carried out activities. This gave us an opportunity to watch the religious growth of the children.

The second hour of each day was used by the student-teachers as an evaluation period. Here we analyzed how many of our objectives were being met.

Every Bible teacher of children should have an opportunity to attend a religious-education practicum. There teachers can learn the importance of using the best materials available and what those materials will do for boys and girls. At the Eugene practicum this thought challenged us, "What if I am the best teacher a child ever has?" This thought places responsibility on all who teach in church schools to learn the needs and problems of boys and girls in order that we can help them grow into Christian men and women.

During 1950 the religious education department of The United Christian Missionary Society conducted 46 schools for training local church leadership. There were eight observation practice schools, 35 laboratory training schools and three practicums. The practicum is an intensive training period for which college credit in religious education is given.

*Northwest Christian College student.



We learned of friends in other lands . . .

When studying India, the children set up a stall in one corner of the room and, sitting around their "bazaar," heard stories of the India Mission. The map on the wall aided their study.

We made the things we used . . .

This intent youngster is making fruit for the Indian bazaar. Student-teachers worked along with the children on these projects, giving guidance and themselves learning new ways of work.

We found how the Bible goes around the world . . .

Juniors studied the influence of the Bible and also the work of Albert Paget in the Congo from a relief map of the world.

We made our own devotional books . . .

Here two girls use the Bible verses they have learned to make devotional booklets, one of many learning activities.

We built a Congo church and worshiped there . . .

Primary children built a miniature church like those on the Congo, and then in imagination worshiped with their friends in the Congo Mission. Mrs. Oakley Rhay is their adult leader.

We shared our toys with others . . .

Kindergarten children learned to share with others toys brought from home. Negro children, "playing and praying just as we do," were made real in pictures hung at the children's eye level.

Day by day we planned and studied . . .

Miss Ruth Reynolds, center, national director of children's work and supervisor of the practicum, led the morning and afternoon discussion groups where student-teachers evaluated their work. At her right is Charles Addleman, Oregon state secretary-director.

Pioneers Build in the Ruins of Yugoslavia

By ROBERT TOBIAS*

IMAGINE, if you can, that the Pilgrim Fathers were to land in Yugoslavia today! Would there be any resemblance to the New World of 1620?

In Yugoslavia there is the same fierce love of independence our forefathers had. There is the same revolt from oppression, persecution and exploitation; the same readiness to sacrifice, the feeling of strength which comes with conviction. There is the same acute sense of justice and bold demand for it within and without; the sense of purpose in history, of youthfulness in the present, of daring experimentation and exploration, of enthusiasm and national pride.

Problems of Yugoslavia Complex

But there, perhaps, the parallel ends, for the creation of a new world in Yugoslavia is far more complex than it was in America.

Here the Pilgrims found rich natural resources and only the mildly hostile Indians and elements to hinder. Their world was new. It was clean. They could soon forget the past. But the Yugoslavs must build their new world 'midst the ruins of the old, with all the destruction and impoverishment, the prejudices and suspicion and sense of futility, and the economic and intellectual competition which have accumulated in six hundred years of oppression and exploitation—all climaxed by two civil wars within a world war.

The churches, too, have been affected by that history. Down in the river valleys or high up in the mountains one finds the cabin-sized churches of five hundred years ago still half underground. They were built that way to be concealed from the Turks. It was these churches during the Turkish oppression which preserved the unity, culture and determination of the people.

Today those churches are half buried in the rubble of war and chaos; but they are not only preserving, they are spreading what may be the leaven and the light of a new world in the Balkans. It is these churches that Disciples of Christ have been helping through their Week of Compassion giving. That giving is proving a blessing both to the younger communion in a youthful land which shares and to the spiritual pioneers in a war-racked land.

Things Done Together

Here are some of the things Disciples of Christ and the Serbian Orthodox Church have done together.

During the recent war and wars within war, the Serbian Orthodox Church lost nearly one thousand pastors, many of them in active combat. First, they resisted the foreign Nazis. Then, when civil war broke out, they resisted native Fascists and religious fanatics who helped organize the puppet army known as the Ustachi. There were no replacements for these pastors lost in war, no facilities for preparing replacements.

Week of Compassion Offerings

With funds from the Week of Compassion offerings, beds, blankets, food and clothing were bought. With these and the resources of the remnant of the Serbian Orthodox Church, two seminaries and one theological faculty have been set up. They train 340 students in a year.

Because of Ustachi and Fascist persecution during the war, several hundred Orthodox leaders had to flee with their families from Catholic Croatia to Serbia in the east. A station wagon purchased from Week of Compassion giving is helping return some of those families and their possessions to their homes. There they will take up once again their spiritual and educational ministry to their flocks.

Before the recent war, many church leaders were accustomed to living in luxurious palaces. Now they live simply in small apartments, sharing the life of the people. Many have taken up manual labor in addition to their pastoral responsibilities. Some are teachers, some farmers, accountants, secretaries for cooperatives or industrial laborers. The net result has been exceedingly good for the leadership of the church and their identification with the people.

Similarly, laymen have assumed their spiritual responsibility for one another and serve in many cases as unordained pastors. I was told of a bishop who visited a parish which has had no pastor for six years. When he arrived, he found three thousand people assembled for worship and sixty people waiting for baptism.

During the adjustment from a state-supported church to a people's-supported church, there have been some difficulties in providing the clergy with necessary supplies for their families—especially those not doing manual labor.

Union of Orthodox Clergy

A Union of Orthodox Clergy, first organized in 1889, has been reconstituted and has strong support among the rank and file of the clergy. Its purpose is to provide assistance to its members in their material needs, in their parish responsibilities, and in their desire to contribute positively to the reconstruction and development of the country.

The Union maintains a consumer's cooperative for the clergy, small cooperative factories for religious supplies and a biweekly journal. It assists the pastors in organizing conferences, training courses and other programs to help the people. Here is another channel through which may flow medicines and other supplies to these Christians in their new world a-making.

Young Christians are not dead on their feet in this frontier of the soul. At the suggestion of the government, a group of Christian university students is editing a small journal dealing with problems of Christian morality in, and contributions to a new social struc-

*Robert Tobias, United Christian Missionary Society representative at the World Council of Churches, Geneva, is assistant director of the Council's department of interchurch aid. He directs the channeling of aid to Orthodox and Protestant churches in Yugoslavia. He spent most of May working with churchmen in Yugoslavia.

These deaconesses care for sixty-five old people and infirm and deformed children in a Reformed home. Most of the guests are Hungarian.

Government leaders acknowledge that there are some problems, some very serious problems in the adjustment of the church and state in this new relationship in the emerging Yugoslav society. But they are quick to add that they are eager to consult together where there are points of misunderstanding in order to resolve these adjustments as painlessly as possible. The government's Commission on Religious Affairs has facilitated such matters as customs and transport in connection with the World Council's shipments of food, clothing and religious supplies to the churches and people.

Freed for Spiritual Mission

With the redistribution of land and the transfer of responsibility for social welfare from private agencies to the state, the church, along with other large property holders, lost much of its land and profit-bearing investments. And with the separation of church and state, the churches must seek support for their programs from the congregations rather than from taxes.

Students at the Orthodox seminary at Prizen are preparing to serve the reborn churches of Yugoslavia. Note the towers of the mosque in the background. Prizen is in a predominantly Moslem area.

ture. Several thousand young people attend Sunday schools, which are organized with government approval. Church choirs of youth continue to sing the great hymns which have made Serbian singing known around the world. And university student "bull-sessions," oft-times with a religious leader present, face frankly the religious problems and hopes of a new era.

There is a general revival of interest in religio-cultural life and history. The government recently printed a document on monasteries in Yugoslavia, and has sent an exposition of religious and ancient art works to Paris. Art students are being employed to make prints and replicas of religious masterpieces. The government is also rebuilding a considerable number of churches and monasteries as historic monuments. In some provinces, subsidies have been provided for clergy in great need, as well as maintenance of buildings. One outstanding Orthodox leader said: "We feared the loss of our material security would be the end of the church. Actually, it has set us free, and now we can get on with our spiritual mission."

The pioneering church in any new land always lives out of the hand of God. And is it not God who has called Disciples to help those churches in these first years of adjustment to care for the pastors and leaders, to minister to the widows and orphans, and to maintain and encourage the new life of the church?

Gifts of flour, lard, clothing, beds, blankets, books, cars, bicycles, medicines, chalices and Bibles have done just that. And they have done more: They have said far more convincingly than any words, that Christians, with all our differences in worship or theology or administration or name, are *one in Christ.* This is to the brethren of the Serbian Orthodox Church the meaning of our gifts.

What of the Christian Effort in China

By M. SEARLE BATES*

CHINA is undergoing one of the strangest experiences in the whole life of mankind upon this planet. A farming society based upon the Confucian family and the self-governing clan village is suddenly gripped by the Marxism born in Western industrial cities, by the Communist totalitarianism of Moscow.

The leadership of the movement is unquestionably Chinese, but schooled in Russian ideology and techniques, sublimely confident of power to transform the old China into a new society approximating the idealized Russian model. In its present phase the regime operates with far less of violence than many had feared, depending heavily upon indoctrination and education of manifold types.

Throughout most of North and Central China, and in key areas elsewhere, real power is solidly established in a large, excellently disciplined army; in an omnipresent and still expanding police force; in the extensive and steadily effective Party which inspirits and directs the bureaucracy and all else; in the use of all transportation, banking, wholesale trade, plus the control of transferable food supplies, to further the immediate aims of the regime.

Strongly Established Power

We write, therefore, of power strongly established and clear as to its theoretical aims. Yet the current steps of government, in the midst of appalling economic decline, are highly tentative and experimental. No one can soundly predict how rapidly or by what zigzags the leaders will move toward their declared goals, nor to what extent domestic experience and international factors may modify their program. But the ideas are so strongly held, so widely and thoroughly taught, in a system of power, not easily affected by popular dissatisfaction, that changes hoped for by non-Communists cannot be counted upon.

In a Communist-directed society there is of right no place whatever for free associations such as churches or genuine labor unions. In basic thought and in Chinese practice, the whole weight of the educational system, including an enormous bulk of print, the radio and pictures, is thrown against religion as a product and a prop of reactionary capitalism.

Undefined "Freedom of Belief"

Furthermore, Christian groups are under the extra charge of being the tools and the dupes of American and British military imperialism. However, Russian experience plus the desire to conciliate at this time Mohammedans and perhaps other religious communities, has led the Chinese Communists to proclaim simple and undefined "freedom of belief."

In recent experience churches as such have suffered comparatively little difficulty, though their members and especially their leaders are seriously affected by the general changes in economic life and in the climate of directed opinion.

Christian hospitals and schools are having a very trying period, which seems likely to end in the destruction or unacceptable transformation of many of them. Dependent as they have been, often to a high degree, upon fees of patients and students, they are now racked by the well-nigh universal impoverishment of their constituencies. Furthermore, most young people see no hope of maintenance for themselves or for their needy families, unless they head for Communist training schools which open into the only jobs in sight —army or public employment in civil or economic organs.

Revolution Among Youth

Also, an important factor in the revolution is the stirring up of youths and laborers to attack established authority, as in schools and hospitals. The normal result is a displacement or a discrediting of former principals and superintendents, and the assumption of control by a council in which staff, students and laborers are represented.

Sometimes the personalities and the spirit of this new organization have not changed seriously from the old, or at any rate are acceptable from a Christian point of view. Sometimes invaluable characters and traditions have been lost through petty or malicious destructiveness, and not infrequently the new council is at the mercy of an aggressive Communist member who through craft and intimidation has worked his way to a post where he can veto any proposal and can carry through not a little of his own program.

Control of Policy at Issue

In many Christian institutions the control of policy is still at issue, without conclusive victory for Christians or for their rivals. Of course, some non-Christians, including some radicals, are essentially good persons with sound motives; and some Christians are "progressive," as the Communists say, desiring considerable that the Communists desire and wishing to cooperate with them so far as possible.

The incoming school year is to bring the first significant experience with a Communist curriculum and new textbooks. Last year the new elements were fragmentary and experimental, and possibly not typical because they were aimed at the carry-over of "fascist" or "liberal" ideas from the old order, rather than at a normal, continuing, positive teaching.

At present the elements of academic and of Christian freedom are meager or nil in most primary and secondary schools, though Christian staff members exert a good deal of influence in some of them. Col-

*For thirty years Dr. Bates has been a resident of Nanking as a missionary with The United Christian Missionary Society. Coming to furlough time, he concluded his work as professor of history at the University of Nanking and on September 1 became professor of missions at Union Theological Seminary, New York City.

Missionaries recently returned from the Orient met with secretaries of the foreign division of The United Christian Missionary Society in September in a China Missionary Conference. Left to right are Walter Haskell, Mrs. Edna Gish, Margaret Lawrence, M. Searle Bates, Joseph Smith, George Cherryhomes, Mrs. Cherryhomes and son, Christopher. With the information and advice of those recently in the field, the foreign division was able to plan for the future of the China Mission despite present tensions in the Far East. The United Society plans to continue to prepare missionaries to serve in China, to maintain those missionaries now in the field who wish to stay, and to work with Chinese Christians toward further nationalization of the Mission.

leges and universities have fair freedom in religious activities and a reduced range of academic liberty. Definitions, even programs, are not fixed, but the tendencies are ominous.

The long process, begun forty to twenty years ago in most Protestant organizations in China, of effective growth of Chinese leadership, is now reaching its conclusion. The positive and major change is in the development and maturing of Chinese Christians.

A negative contribution of this process is the reduction in the number of missionaries and in their retirement from executive responsibilities. With very few exceptions, this shift is made in the finest kind of understanding and cooperation between Chinese Christians and missionaries, who combine in seeking to establish as Chinese bodies the church in general and all its specific organs.

External Pressure on China Mission

External pressure for speed comes from the million-times-repeated charge that missionaries are actual or potential, conscious or unconscious agents (even spies) for the military, capitalistic and cultural aggression against China by America and her North-Atlantic puppets. Also, missionaries now in China are closely tied to their own localities, excluded from some of their former tasks, and—almost absolutely—prevented from re-entering when they have once gone out. High government statements foreshadow the gradual removal of those who now remain. Meanwhile, quiet but invaluable service is open to not a few who are on the ground, though opportunities diminish.

And what shall we say of the responsibilities and attitudes of the Christian West in the light of such circumstances as these? This much at least:

Christians of the United States and elsewhere will continue to hold the people of China in earnest and brotherly concern.

They will pray and strive for the faith, courage and achievement of Chinese Christians in their great struggle to find their right relationships and true service in the new social framework of their lives.

They will expect God to bring forth from trial a mightier good than the eyes of worldly men can now foresee.

Christians will not reckon any course of events to be rightly determined, but will eternally hope and act in the opportunities now open and hereafter to be open for men of faith.

We Ask Ourselves

As most missionaries are doing, we ask ourselves, "Would they be better off if we left?" Thus far, the answer seems to be "no." We are doing work which no one here is yet trained to do, but we are concentrating on this training. We still represent you American churches and friends to the Christians here, and illustrate the international and interracial fellowship of the church. We have not felt God's leading toward any other course than staying here to serve as best we can from day to day in spreading the message which, with God's help, can bring peace and salvation when all else is chaos.

—Hubert and Harriet Reynolds,
Wuhu, China

Dr. James A. Crain, executive secretary of The United Christian Missionary Society, Vern Rossman, missionary candidate, and Fred Reeve, director of Flanner Homes, Inc., look at site for new homes. Homes in the background will be replaced by housing project.

Beyond the Church Door with Christ

By BETTY MARIE ELLIS and BETTY BURTON

Three young people preparing for future service on the foreign mission field worked in the health and housing programs at Flanner House in Indianapolis last summer. They worked on grants from the department of social welfare of The United Christian Missionary Society. So fruitful was the project that in September, trustees of the Society voted to continue to help Flanner House in continuing one of the three, Miss Betty Burton, in the work.

Betty Marie Ellis, a graduate in health education, called on Negro families in the area around Flanner House and brought people in touch with the agency's health center. Miss Ellis was commissioned a missionary to Japan by the United Society September 13.

Betty Burton, also a public health education graduate, worked in the health center. She was accepted as a missionary candidate in June, 1948.

Vern Rossman, a student at Yale University, spent his second summer at Flanner House doing research on the agency's self-help housing project. He compiled records as a guide for agencies in other cities with similar housing programs. Mr. Rossman was accepted as a missionary candidate in June, 1947.

The following article is an impression of the summer's work by the two young women who shared experiences at Flanner House.

THE Jonathans, Ed and Mattie, and their four youngsters, live in an ancient three-room house in an ancient part of the city. Ed does hauling, leaving home early and getting back tired. Mattie, his young wife, is kept busy with the children—all under eight—and takes in washing.

People just don't seem to be neighborly on their street. The nearest movie isn't near and shows are expensive. Sometimes Ed drinks at the corner tavern but not often. Usually Ed and Mattie, Sarajane, Jefferson, Ivallas and Paul eat their greens cooked with jowl and hot biscuits, drink their cokes and talk. As dusk creeps along the hot dusty street, their voices still and soon they sleep.

Education? Yes, Ed and Mattie have gone to high school. When their marriage was new, they dreamed of college for their children-to-be. But since then —well—the dreams have dulled a little from lack of polishing. And then—there is Ed's brother Jim, who has a college degree in personnel work. The only job he can find is waiting tables.

Church? Mattie's mother goes to church three times on Sunday and twice during the week. She's always talking to Mattie and Jim about going, but they're not interested—can't see much difference between the folks who go and the ones who don't, except the ones who do go are always talking about being saved and cluck-clucking at the rest. There are nine churches within two blocks of the Jonathans.

Health? Constantly tired, with improper diet, poor housing, long hard hours of work and little wholesome recreation, the Jonathans are easy prey for disease. They are prey for tuberculosis, which prides itself in stalking the young, for colds and pneumonia and venereal and other contagious diseases, for the trouble with heart and hearing and eyes and living that so often follows improper care. They are prey for nutritional difficulties and diabetes and for that most insidious illness of all, the emotional difficulty.

The aim of our work has been to help these and other Jonathans to realize the importance of health. One of the steps in developing such an understanding is the current program of multiple screening at the Herman G. Morgan Health Center.

Multiple screening consists of a series of tests: heart examination, chest X-ray, checks on blood pressure, hearing, vision, height and weight, urinalysis and a blood test. A brief medical history is taken. A few days after his checkup, each patient gets a letter clearing him or asking him back for consultation. If something is wrong, he is referred to his doctor, who has been sent a report of the findings.

We have helped in testing eyes and ears, but to us the most important thing has been visiting in the homes.

Visiting in the Homes

Going from door to door, we told about the Health Center and Flanner House program, learned of attitudes and looked for leaders.

Most of the people we visited have some health complaint—anything from "rheumatiz" to a "pain in the stomick." The usual treatment is Lydia Pinkham's, Hadacol, milk of magnesia and soda—or some other drugstore or home remedy.

Most of the people have a "terrible fear" of doctors. They tell gruesome tales of Cousin Addie who went to the hospital and never came out alive, not realizing Cousin Addie was so sick by the time the doctor got her to the hospital that she had little chance of living. When one woman was referred to the hospital after her health checkup and her neighbors heard about it, they told her the doctor would use a knife on her and kill her if she went.

What the Summer Taught

This summer to us has meant a number of things:

1. We see that Christian responsibility is concerned with all of living and does not end at the door of the church. We, as did Christ, must recognize physical, emotional and social, as well as spiritual illnesses, and seek out people wherever they are in order to heal them.

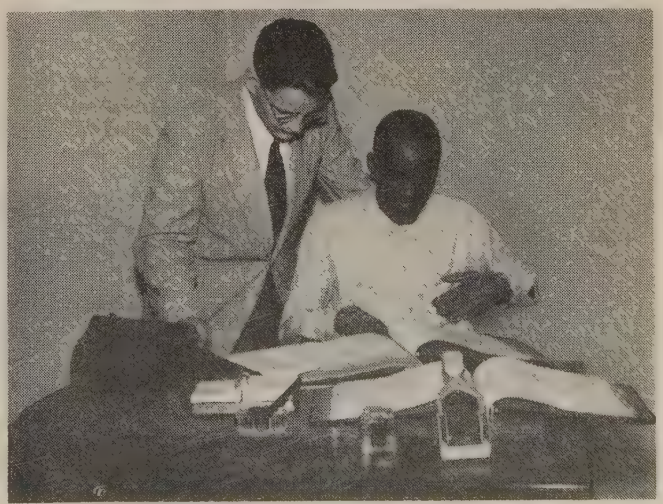
2. We have become more thoroughly convinced that people are people, and that most problems and lack of understanding result from artificial barriers imposed upon man by man.

3. We are convinced that if Christians were to live in recognition of every individual as a child of God, not only others, but they, too, would grow and find life richer and deeper.

Betty Marie Ellis talks with a Flanner House area family about the Health Clinic. Friendliness brings patients.

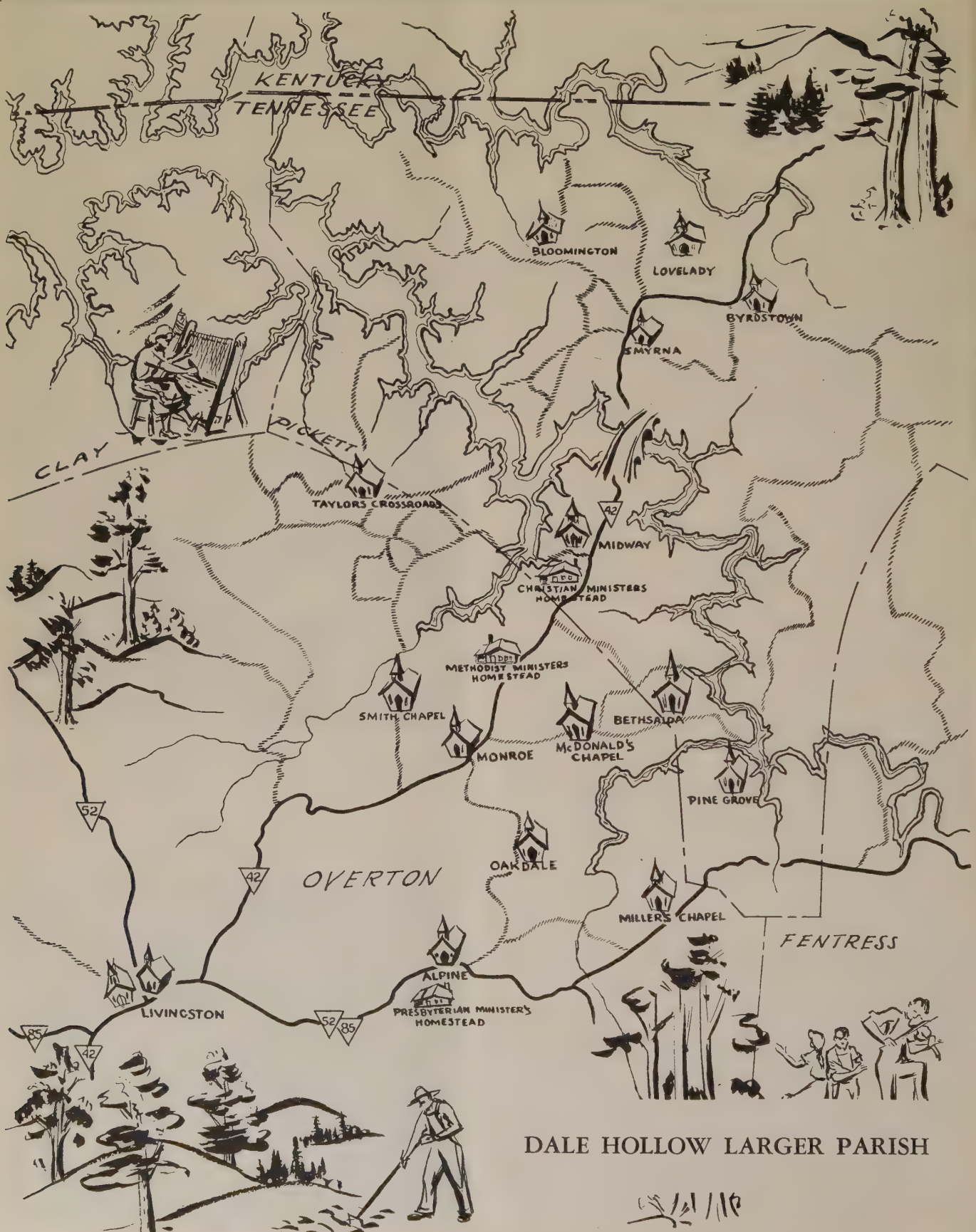
Betty Burton tests the hearing of a woman patient at the Health Clinic. Patient will receive report after examination.

Vern Rossman plans with a client of Flanner Homes, Inc., how adequate time records can be kept on housing project.



A Larger Parish at Work

By EDWIN L. BECKER*



DALE HOLLOW LARGER PARISH

New Forces Are Competing for the Souls of the People of the Southern Mountains

TODAY eighteen rural churches of three denominations in the Cumberland Mountains of Tennessee work together through the Dale Hollow Larger Parish. These churches serve a constituency of about ten thousand people with a staff of one part-time and seven full-time workers. The resident membership of the churches is just under eighteen hundred.

They carry on weekday religious education in their schools. They sponsor a tuberculosis sanitarium. They have been directly responsible for bringing electricity and new roads into their communities. They hold rural life institutes for farmers. They recently completed a laboratory school in which more than sixty of their Sunday school teachers received training. They are carrying on a program of stewardship and evangelism that brings results.

Six years ago the larger parish was an idea in the minds of a Disciple and Presbyterian minister and a high school principal. They were soon joined by a Methodist minister and a Presbyterian businessman. These men were committed to a fuller ministry to the mountain people. Their conversations led to surveys.

Surveys Are Taken

They discovered that each of the churches in the area had a well-defined neighborhood which it should be serving. The neighborhood life was strong, developed through generations of visiting, intermarriage, trading, and giving and receiving aid in time of trouble. The church, the school and the store stood as the historic centers of their lives and nearly every neighborhood had these three institutions.

The surveys showed that many people were members of no church but nearly everyone had a preference for the church in his own neighborhood. One neighborhood had a union church in which four denominations held services. Each denomination had preaching on one Sunday a month.

Christian Church Preferred

In another neighborhood they found a Presbyterian church, built and served by the Presbyterian mission board, but the people said they preferred the Christian church.

Two or three neighborhoods were discovered where no church services were being held but where people expressed a desire to have services if something could be done to bring them a preacher. In the majority of neighborhoods, however, there was a Christian, a Methodist or a Presbyterian church.

The five men believed that a way could be found by which the denominational preferences and traditions of each neighborhood could be respected and a cooperative ministry developed. They invited the counsel and resources of the Disciple, Methodist and Presbyterian home mission boards. Out of their joint planning the present larger parish has emerged.

Methodist and Presbyterian Churches

Five of the eighteen churches are Methodist. Their membership is 610 and is served by two ministers. One lives in Livingston. The other is pastor of four outlying churches. He lives in a parsonage-homestead located in the country, central to the congregations he serves.

There are four Presbyterian churches in the parish with about two hundred members. Two pastors serve these churches. One of the congregations is a union church, where, by mutual agreement and consent of the community, the Presbyterians have assumed responsibility for pastoral oversight and the major part of the preaching. In this community the Disciples and Methodists have turned their Sunday preaching to the Presbyterians who have in turn placed a resident minister in the field.

The remaining nine congregations are Disciple with more than nine hundred resident members. The Livingston church has at times loaned its pastor to assist in the work of the country churches. Three of the churches, Byrdstown, Bloomington and Lovelady, lie at the north end of the parish. Their pastor is Curtis Holt who for many years has been the principal of the Byrdstown high school and preached for Christian churches in the area. This is home country for him and he gives wise leadership in the activities of the larger parish. The Byrdstown church recently completed a beautiful new brick building.

New Building Needed

The Lovelady congregation meets in the schoolhouse and wishes its building which burned several years ago could be rebuilt. Some feel they should wait to see what the improved transportation does to their community. They may find it wise later to join with the Bloomington congregation, which needs a new building, and construct a church central to both neighborhoods.

These three churches now constitute a parish within the larger parish, located as they are contiguous to one another with their meeting places not more than three miles apart.

Five other Disciple congregations lie across the center of the larger parish and are served by Vinton Bradshaw. The Bradshaws with their baby daughter live on an eight-acre parsonage-homestead built by The United Christian Missionary Society three years ago. Bradshaw began his work with four congregations but soon a fifth wanted services and he took it under his broad wing.

The five have organized the Lakeside Pastoral Unity and work as a smaller parish within the larger parish.

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*Mr. Becker is supervisor of religious field work and lecturer on the rural church at Yale Divinity School. He was formerly director of town and country church in the department of church development and evangelism of The United Christian Missionary Society.

In three years the church membership has risen from 179 to 304 in the five churches. Two of them meet in schoolhouses. One of the other three, Miller Chapel, has a unique history.

Several years ago the Presbyterian Board of National Missions furnished the cash to build a church which was given the name "Miller Chapel" in honor of a Presbyterian minister who had worked among the mountain people. Local people furnished the labor and a lovely stone church was built. No congregation was organized, however, and Presbyterian workers held Sunday school and preached there. The survey of the community revealed that most of the people preferred the Christian church since many of them had been baptized by earlier Disciple ministers who had preached through that country.

Miller Chapel Christian Church

The Presbyterian board then suggested that if the Disciples would make possible a pastoral ministry to that community, it would give the property to the new church. Consequently, about a year ago a generous event was celebrated in the deeding of the property by the Presbyterian Board of National Missions to the local congregation which had been organized as the Miller Chapel Christian Church.

All eighteen of the congregations send representatives to the council of the larger parish which is its general governing body. The council meets four times a year to hear reports and discuss plans. Each year at the annual election a larger parish chairman is chosen who meets with the staff.

The staff is the heart and head of the larger parish work. It consists of the pastors of all the churches and the director of religious education who is employed by the Presbyterian board to serve all churches in the parish. The staff meets every month, usually for half a day or longer. The parish has committees on evangelism, stewardship, religious education, health, music and publicity, with staff members assigned to each one.

A major project of the larger parish is its tuberculosis sanitarium. Concerned about health in an area where the TB rate is about as high as it gets in the United States, the staff led in establishing a rest home for TB patients which they call "The Cottage." The Presbyterian Board of National Missions has given the parish the use of a dormitory building which has been abandoned for school purposes. The Methodist Women's Society of Christian Service pays the salary of a nurse. With funds from the state department of health and contributions from the people of the parish, the sanitarium is making its contributions at the point of the most pressing health need of the area. More than forty patients have been served at "The Cottage." Most of them are now restored to active lives.

The stewardship committee recently sponsored a rural life institute with an emphasis upon conservation. More than one hundred farmers gathered at the Midway Christian Church to hear specialists from the state college and the extension service discuss cover crops, crop rotation, fertilizers and to ask questions which kept the discussion down to earth. The stewardship committee has also encouraged the development of community improvement clubs in each of the neighborhoods and is now experimenting with the use of family account books which it thinks could help parish families spend their money more wisely.

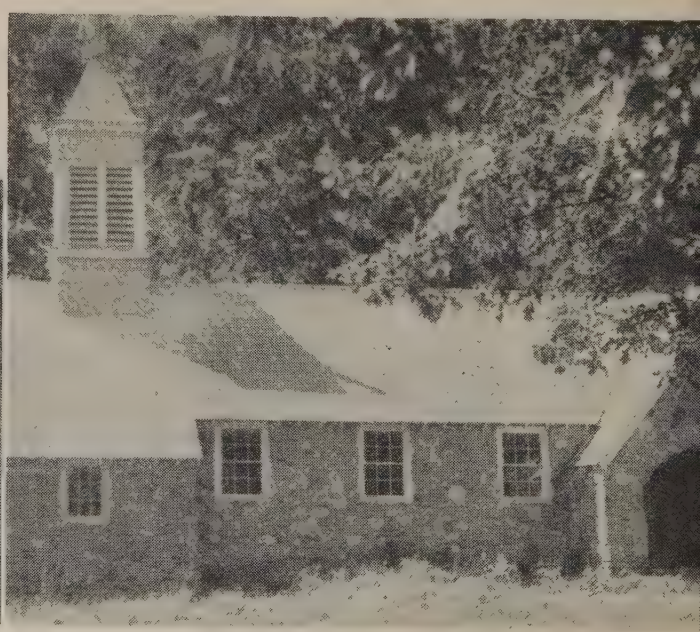
Laboratory Training School

The outstanding event of the past summer was the laboratory training school held for one week at Smyrna. More than sixty teachers from the eighteen Sunday schools attended the school and nearly one hundred from the Smyrna neighborhood enjoyed a guinea-pig existence for three hours each morning. The training school was followed by week-long vacation Bible schools in more than half the churches of the parish. Music schools, youth activity weeks and the annual revivals fill out a summer program which is again making these neighborhoods church-centered.

A committee from the parish visited the governor's

(*Continued on page* 19)

Below are the staff members of Dale Hollow Larger Parish with their families. At right is Miller Chapel Christian Church. Miller Chapel was built by Presbyterians. When a survey showed most members preferred the Christian church, the Presbyterians sold the chapel building to Disciples for a dollar.



Money Talks

Crusade Money Speaks the Language of Mercy

By GERALD G. SIAS*

G. G. Sias

ON June 30, 1950, 845 churches had reached or surpassed their goals in A Crusade for a Christian World. Their achievement should be a source of inspiration and challenge to other churches to double their efforts to attain their goals. These churches exceeded their goals by $142,000. There are 1,805 churches that did not set definite goals but which are giving and plan to continue to give to the Crusade. These churches challenge the 1,691 churches with definite goals to raise the $3,780,000 still unpaid, and they challenge all Disciples to bring the pledged $10,655,964.41 to the $14,000,000 goal.

Money talks. The $6,874,992.74 already given to the Crusade says:

"Hungry people have been fed. The naked have been clothed, the homeless sheltered, and the gospel of hope and salvation has been taught and preached around the world.

"A healing ministry has been extended through medical missions. Colleges have new buildings and equipment. Missionaries have received funds to meet emergencies and rebuild churches destroyed by war.

"New equipment and motor transportation and new personnel have relieved those weighted down with fatigue and overwork. Light plants have given light to people in darkness.

"In the United States, 105 new churches have been started, and more than three thousand young people have been enlisted for full-time Christian service. Money has been made available through colleges and other agencies to assist in the training of them. And besides all this. . . ."

Because money talks, hope is replacing despair. The language of money *consecrated to the Kingdom of God* is the language of helpfulness and mercy.

Money invested in bonds and savings, money in banks and in our pockets, the potential of our incomes is saying, "Let me talk, too!"

If that money is answered with Christian causes, great good can be accomplished. The Crusade with $14,000,000 as a goal is the Christian answer to the invitation, "Let me talk, too." Put into the Crusade that money speaks for worth-while things.

AN effort is being made to reach individuals with above-average means. Such people will want to make sacrificial gifts over and above church goals. It has been recognized from the beginning that $3,000,000 of the $14,000,000 goal of the Crusade would need to come from these individual givers.

The basic slogan of the Crusade has been "Every Christian a Crusader." If a person has the ability to make a special gift, he will do so if he is a real Crusader. The Crusade gets to be first person, singular, when we ask, "What is really *my* part?" Before the question can finally and truthfully be answered, we need to answer some other questions.

First, *"What are the needs that are to be met?"* A real Crusader will not evade that question. He will seek the answer and be glad to have someone present these needs to him.

Second, *"What is my real ability?"* This includes income, savings, dividends, government bonds and funds from a corporation or business which one may direct to the Crusade. The time has come to make our decisions in terms of our maximum ability.

The third question is: *"In the light of the sacrifice of my Savior and others across the centuries even until now, what is my part?"* As the storm clouds gather and threaten anew, we must make the necessary sacrifices and put our house in order before some new storm breaks. The mark of the cross should be on our living and our giving. Let those who have give as the Lord has prospered them.

The cost of redemption is high. It is time that those who have financial strength bear the infirmities of the weak. Those who believe in human freedom must support the church and its work of keeping freedom alive or they will lose it. *Let your money talk for human freedom and decency.* Through special gifts, $3,000,000 for the Crusade can be raised if we will but listen to our God commanding us and our resources.

*Mr. Sias is general director of A Crusade for a Christian World.

A Larger Parish at Work

(*Continued from page* 18)

office and the state road commissioner in the interest of better roads through Overton and Pickett counties. One minister of the parish initiated the action which has brought miles of electric line to once isolated country homes.

The renewed vigor which the larger parish has brought to the churches has come none too soon to the Dale Hollow area. Isolation is going fast with new all-weather roads, school buses, electricity and radio. Industry is coming into Livingston to use excess man- and woman-power and some of the produce from the nearby countryside.

New forces are competing for the souls of the people of the southern mountains. But in the Dale Hollow Larger Parish there is evidence that the religious program is keeping pace and that the gospel is being presented forcefully in ways that appeal and make a difference to the people of its constituency.

The New Century—A New Hope

Excerpts from the Presidential Address of Dr. John A. Tate at the International Convention of Disciples of Christ, Oklahoma City, Oct. 10

CHRONOLOGICALLY this convention is significant. This is the midyear of the twentieth century which has been too truly called "The Century of Despair." Certainly the past thirty-five years have been a period of almost unprecedented social disorder in which man's inhumanity to man has been at its worst. . . . The dream of "One World" has been blasted and instead there are "two worlds," geographically inseparable, locked seemingly in a struggle to the death.

Two distinct idealogies, secularism and communism, are the foes of Christianity. Of the two, secularism is to be the more greatly feared because it infiltrates into the church as a "fifth column" producing what psychologists call schizophrenia—split personalities.

Professing Christians seemingly are rationally loyal to the doctrines of the Christian faith and its commitments, while their practice among their fellows is pagan and inhumane. Such contribute to the decadence of moral and spiritual values. The sense of sin is lost, or at least the need for penitence for sin has passed. There is, however, the sense of lostness expressed in a frustration that leads to despair among individuals and society. . . .

Realism demands that we see the trends toward social disaster, accentuated by complacency, frustration, distrust and hate. There is danger, grave danger, ahead, but no reason for Christians to fall into the abyss of defeatism. . . .

Never did this world so greatly need, as now, to be pointed to the Omnipotent God, who has a purpose and a plan for his creatures. "God's in his heaven." He is still working. It is unthinkable that the puny mind of man can dip haphazardly into the storehouse of cosmos, selecting a few of the physical elements with which the Creator has endowed it and use these forces to annul the whole purpose of the eternal God. . . .

THIS, too, then is a significant hour for the Disciples of Christ. Here we meet in our first convention of the second century of cooperative effort. In our last convention we celebrated what we termed a Century of Cooperation. Despite the glowing pageantry, probably overportraying the worthiness of our achievements, and the pleasing oratory that bolstered our pride, some of us went home humbled and ashamed. A divine dissatisfaction permeated us. An emptiness of soul was our portion. Penitence weighted us down.

The cooperation that we eulogized . . . was so meager. . . . The cooperation of the last century was far beneath the dignity of a true people of God. . . .

Cooperation is not enough. Cooperation, yes, but more. Cooperation and beyond, far beyond, to brotherhood in Christ.

During the past century the Disciples of Christ were individualists. Congregations so cherished their autonomy that corporate strength was denied to the body that could have been mighty in power. . . .

Apparently it is needless in such an assemblage as this to inquire into the motives of the modern church. Or is it? Readily we assent that the motives presented in Jesus' commission to his disciples are now our motives. . . . The motives are to seek and lure with the gospel, to seal the Christian covenant with baptism and to teach those baptized the virtues, graces, and deeds of Christians to the end that they may be saved. To these should be added those social services Jesus renamed in Nazareth: release to the captive, recovery of sight to the blind and liberty for the oppressed. The motives of the church: To draw all men into the Father's house and teach them brotherhood are imperatives of the Kingdom of God. . . .

Yes, the Disciples of Christ yet plead for a united church, but their disunity denies the sincerity of their appeal. . . .

CHRISTIAN unity will never materialize by one body of the church absorbing the rest. The Disciples of Christ should know that well, for who among us has not observed that in compassing the nation to make one proselyte we too often made him two-fold more sectarian than he was before. To such a procedure may be attributed at least some of the cause for division within our own fold. . . .

Surely our historical passion for unity will place us in the vanguard of united Christian forces such as the city, the county, the state, the Federal and the World Council of Churches, whose one purpose is to bring an impact united and mighty against the enemies of Christ. . . .

We all plead for a united church. We all believe that the mission of the church is to preach the gospel to the whole creation and train the believers in the graces of Christlike action. We usually agree on the task to be done, but divide over tools and methods with which it shall be done. . . .

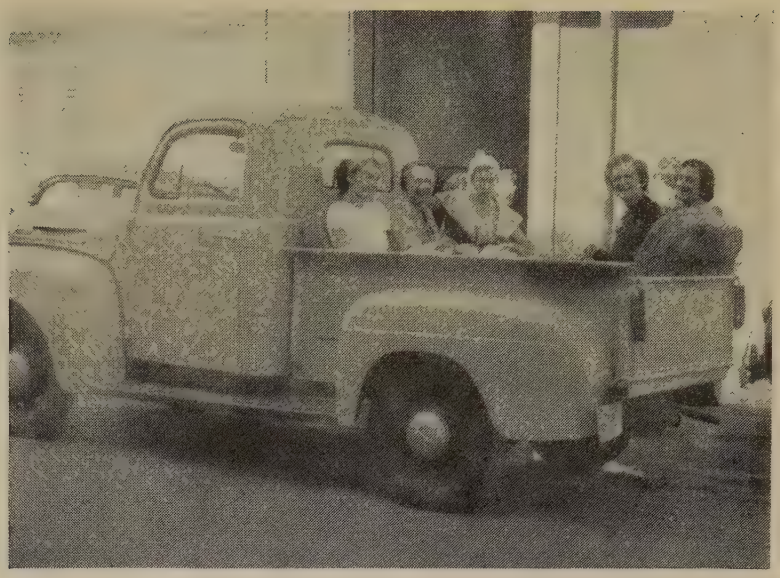
We should submit the mechanics of our fellowship to a wise scrutiny, both as to their realistic and spiritual values, as we begin this new century. Some of these should probably be discarded, others combined and improved. Maybe some new tools should be invented. All should be evaluated. . . .

We are just across the threshold of a new century in which we propose to join the crusade for world brotherhood. Most of all we need to know the divine technique for binding man to man, nation to nation, if we are really to help in producing a world at oneness, with the Kingdom of God pre-eminent.

Dios Es Amor

A Trip through Mexico with Churchwomen

By ANNABEL GOODE*



Dorothy Blackburn, Carrie D. Hancock, Mrs. Elizabeth White, Olin Rhodes and Annabel Goode are waiting to start to Palimillas. New Ford pickup truck was bought with Crusade funds to be used at Cindad Garcia.

The letters shone bright, high above the communion table in the Mexican Christian Church in San Antonio, Texas — *"Dios Es Amor"*—"God is love."

For many of the Guild women on the Mexico Tour, this Sunday night service August 6 was our first experience of worshiping with people who speak a different language. Reverently partaking of the bread and wine, and sharing—though the words were strange—in prayer and hymns, we felt a deep sense of the brotherhood of all who confess the name of Jesus.

At the close of the service the guests returned the smiles and handshakes of the friendly dark-eyed men, women and children. A few daringly tried out the unfamiliar greeting, *"Buenas noches,"* and were rewarded with extra smiles.

It was an auspicious beginning for the three-weeks trip. Three precious weeks to travel, to see, to learn, to meet new friends!

Mexican Christian Institute

In San Antonio a day was spent at Mexican Christian Institute. It was fun watching sack races, foot races, tire-rolling races and all manner of "Olympic contests." Mr. Luna, the director, showed the visitors through the departments of the M C I. Lunch with the staff further increased pride in the high standards maintained at this fine community house. Nothing slipshod here!

Continuing by train from San Antonio, we had a chance to become better acquainted with one another and with our director, Miss Katherine Schutze. Some had joined the party at San Antonio and the group was now complete—twenty-nine business and professional women from eleven different states. Teachers, social workers, bookkeepers, state CWF secretaries, national directors of Disciples work, a nurse, a telephone operator and other employed women. The fellowship we enjoyed added to the pleasure of the trip.

Since the train crossed the Rio Grande shortly before sunset, not much of Mexico could be seen from the train that evening. Early risers Wednesday morning eagerly looked out the windows for their first impressions of interior Mexico. Barren mountains on both sides of a plain (really the high central plateau), dry whitish soil, little fields fenced with rocks, drab adobe villages, black-shawled women, cactus—and more cactus! No wonder a Mexican is so often pictured beside a cactus. There is so much of it!

San Luis Potosi

At San Luis Potosi the air was cool and the sunshine bright. Missionary Howard Holroyd was a welcome sight in the confusion that is a large Mexican railway station. Indians when traveling seem to take everything along, even the kitchen stove. Gathered around their tiny charcoal burners, whole families were cooking or eating. All in the midst of a quite modern station.

Just one day and night at San Luis. Into that brief time were packed several outstanding experiences. The tour members felt like visiting royalty, so much gracious hospitality was shown us. And talent, too! The children of Colegio Ingles gave a morning program of recitations, music and colorful dances in honor of their visitors. The choir of Central church, under Mr. Holroyd's direction, presented a sacred cantata in the evening. Senor Lopez de Lara is the able pastor of this church.

A breath-taking taxi ride through the narrow cobblestone streets of San Luis led to the slum area and the lovely new Colonia church there. The first project of the Crusade, the rose-colored stucco church stands out dramatically in a neighborhood of ugly poverty.

*Miss Goode is on the staff of the **Virden Recorder** and a member of the First Christian Church, Virden, Illinois. She was a member of the Mexico Tour conducted last summer by the department of missionary organization of The United Christian Missionary Society.

The pastor, Senor Alvarez, preaches at five other points beside Colonia.

Mr. and Mrs. Holroyd and their daughter Mary entertained at tea in the attractive patio of their home. All the mission personnel including the children were present to meet the visiting *norteamericanas*. Being from the U.S.A. does not entitle one to exclusive use of the name "American," we soon learned. We are properly "North Americans" to the Mexican people, who are also American.

Aguascalientes

In Aguascalientes it was thrilling to see so many people and places whose names had become familiar through reading World Call and other publications. The doors of Morelos Social Center, Hope Hospital, the Christian church and the parsonage were all thrown open to the visitors. Trips were arranged to Pabellon, Jerez and Los Haro.

Here we began to understand how vital is the training of Mexican youth to carry on the work started by our missionaries. Young girls learning midwifery from Florine Cantrell and Jessie Law at Los Haro, young men preparing for seminary study, little school girls living in Hallie Strange's beautiful *"La Casa"*—all have a wonderful contribution to make in their own homes and communities.

The farm recently bought at Pabellon will aid greatly in training, too. Boys in primary school will be given a home and taught better ways of farming. Those who go into the rural ministry will thus have a means of supporting themselves as well as bettering the lives of their people.

What a kaleidoscope of memories the Guild women brought home from Mexico! Memories that will challenge us to serve more effectively and to uphold with prayers, gifts and understanding God's consecrated workers in the Mexican mission field.

Memories

AND now, memories . . . In addition, a keener understanding of what it means to be "a stranger in a strange land"; a realization that Christian fellowship is not so much a matter of speech as a matter of spiritual experiences; a feeling of awe at the humbleness and greatness of our missionaries; an increasing knowledge of my responsibility in his kingdom and my responsibility to those whom he has chosen to "give up all and follow him."

I am sure that he chose them, for only he would be wise enough to place the caliber of workers we have met among our Mexican brothers and sisters. They, like the potter's clay, yielded themselves to his will, to create perfect vessels for his service. And, as the potter's wheel spins round and round, they use their hands, their feet, their minds, their hearts and their prayers to mold lives into the pattern of Christian living.

—Regina Glasco
Mexico Tour member

THE churches observed World Order Sunday, October 22, with peace more precariously in the balance than at any time since the end of World War II. This ominous fact was stressed in the annual World Order Sunday Message of the Federal Council of Churches.

The Council finds all nations in some measure to blame for the world's plight. It is no less positive in condemning "the aggressive imperialism of the police state" as "the most virulent form of man's disobedience to God." It declares, "Communist leaders appear ready to risk the catastrophe of another general war to achieve their ends."

The Council comes out strongly for collective security. Declaring that it cannot condone resort to arms for national aggrandizement or for "preventive" war, the Council says, "We can and do support the United Nations in mobilizing the collective forces of its member states for the purpose of establishing peace in Korea."

The Council praises the United Nations for substantial achievements during the five years of its existence and demands continued efforts toward atomic control and reduction and control of national armaments. The United States is warned that spiritual and moral defenses are prior to military defenses and that the "pagan thrust of a God-denying ideology can never be wholly met by instruments of military power," but only by justice and freedom for the downtrodden.

ON its fifth birthday the United Nations can look back on a body of substantial accomplishments. Despite the obstructions of the Soviet bloc it has settled major disputes in Palestine, Iran, Greece, Kashmir and Indonesia which might otherwise have flamed into war. UNESCO and ECOSOC have made substantial contributions to the social and economic stability of the world. A number of nonself-governing peoples have been placed under trusteeship agreements looking to eventual independence. Draft covenants on genocide and human rights have been worked out and submitted to the member states for ratification.

The International Refugee Organization has done a good job of rescuing the refugees and displaced persons in war-devastated areas. The International Children's Emergency Fund has been launched. The Food and Agricultural Organization, the World Health Organization and the International Labor Organization have made important contributions to world welfare.

NO one can deny that President Truman showed rare political courage when he vetoed the McCarran bill to outlaw Communists in the face of the certainty that the veto would be overridden by Congress. It is safe to predict that in the calmer perspective of history the President will be proved right and Congress wrong. His veto, recommended by the Attorney General and the Justice Department, was not dictated by concern for the Communists but for basic American liberties.

What God Hath Joined Together . . .

The World Church Faces the Problem of the Christian Home

WHAT did you say the last time you read about some globe-trotting celebrity who had divorced his wife and married another woman? Did you say, "Well, such things wouldn't happen if they would lead normal lives."

What did you say when Jack Jones who served overseas three years came home a total stranger to the bride he left? But . . . that was different! Jack was your nephew . . . or possibly he was the young deacon in your church.

Did you hear about that young preacher working for his B.D.? Well, he quietly left his student pastorate and decided he would no longer be acceptable in the ministry. His marriage of three years "went on the rocks."

Did the vital statistics on the population of Germany you read last week in that *Digest* magazine tell you the story of tens of thousands of unmarried women who will never know married love? The men they would have married were killed in the war.

All the forces that disturb and confuse the world situation also disturb and confuse the most intimate relations of human life. If we are to save the world from social disintegration, we must save the family. If we are to save the family, we must save the world.

Religious Faith and Marriage

Different church bodies take widely varying positions on marriage and family-problems. Some of these positions are definite and well defined; some are so vague they are unknown. The Roman Catholic position is unquestionably the most concerted and sharply expressed position. But Protestantism quite generally sees the Catholic code as unrealistic and too often only an expressed ideal instead of a working principle. Non-Catholic churches differ so widely in their theological and social approach that no united or common action toward a Christian solution of family problems has been taken until recently.

The Ecumenical Institute

For eight days in March, 1950, forty-three Christians from nineteen countries studied the problems of the family, marriage and sex at the Ecumenical Institute, Chateau de Bossey, Celigny, Switzerland.

These Christian thinkers did not believe that they were going to find answers that would satisfy them or the millions of Christians in the constituent bodies of the World Council of Churches which they represent. But they were honest, devoted searchers for ways of saving the most fundamental of human institutions from the confusions of our times.

Analysis of the Situation

The Institute attempted first to analyze the situation. It found that there are many factors working toward the disintegration of family life. War with its separations and dislocations—both social and economic—heads the list. Permanent changes in the social structure, such as the emancipation of women, have changed attitudes toward the marriage relationship. The findings of science in the fields of medicine and psychology have uprooted moral and ethical standards without supplying spiritual foundations for lasting human happiness.

The conclusion was that the church to be effective must rethink its position and then offer some concerted program toward Christian family life.

The Family in Modern Society

Toward this end, the Institute restudied our urbanized, industrialized and morally as well as psychologically unstable society. There were discussions of the

Disciples Hold Christian Family Camps

UNDER the guidance of J. D. Montgomery, director of adult work and family life for The United Christian Missionary Society, Disciples of Christ have been developing summer family camps.

Central Area Family Camp in Troy, Missouri, August 26-September 2 had seventy-two registered campers including the faculty. These included seventeen families from Missouri, Illinois and Iowa.

The camp theme was "The Beauty of the Earth," taken from the hymn, "For the Beauty of the Earth," by Folliott S. Pierpont. Morning study groups were divided by ages. Afternoon activity groups were in family units.

Mr. Montgomery was director and Kenneth A. Kuntz, assistant director of the camp. Ruth Leslie, missionary to Mexico, was the missions resource leader. She and Mrs. Montgomery together arranged a program on home scenes in other countries.

FORTY-one campers from Indiana registered in the Indiana Family Camp at Camp Tecumseh, Delphi, Indiana, August 20-25. This group centered its study around the booklet by Mrs. Florence Sly, "Toward a Christian Home." The general organization of the camp was the same as that of the Central Area Camp. Movies were shown on family life in China, Japan and Africa. Miss Anna Clarke was assistant to Mr. Montgomery as camp director.

Disciples of Minnesota joined with the Baptists in a union camp at Camp Tippi Wakan, Spring Park, Minnesota, July 14-16. The camp under the auspices of the two state organizations was staffed by both communions. Hugh J. Williams, missonary to Puerto Rico with the United Society, was resource leader in missions.

housing problem as it relates to the creation of real family life, of sex education and of marriage guidance. There was a discussion of parenthood as a synthesis of authority and liberty. Special emphasis was put on the necessity for the church to use the findings of sociology and psychology.

The church is believed to have a responsibility for preparing its ministry to counsel in marriage and family problems.

The Touchy Problems

The Institute listened to lectures on all aspects of preparation for marriage—a revaluation of the role of physical attraction in married life, of birth control and premarital morality. Again and again these representatives of the world church agreed that some clear and consistent teaching by the church is necessary.

A new and deeper conception of marriage inspired by a Biblical approach and intelligent appreciation of modern insights into man's nature may help people to see marriage as an organic unity of life. A unity in which arise many crises and where divorce, although in certain cases inevitable because there are marriages which are really dead or never have been alive, is unnatural.

The church has to clear its mind as to the extent of the state's responsibility in regard to the family. By its economic and social policy the state can do much good or harm. The church should see that the policy of the state is one that leads to good.

Points of Agreement

Wide differences in opinion are bound to exist in a group of minds as serious and deep-rooted as these. But there was, too, a core of hearty agreement on which the church can build.

The Institute agreed that:

Marriage is a total and permanent community of life—physical, psychic and spiritual as well as social. This is the modern expression of the Biblical view that man and woman become one flesh.

The sexual side of married life has a significance of its own, irrespective of procreation.

The family is one of the most important crystallizations of real community life in our society, which tends in many ways toward the submerging of personality in the mass.

The problem of unmarried women is particularly acute in the present time. This is true in general because the church owes to the unmarried woman help in getting a new vision of her life which is also meant by God to be a full life. This is true especially in such countries as Germany where women greatly outnumber men.

The state has an obligation of providing the family as a unit with such an amount of aid as is indispensable to its proper functioning, irrespective of the number of children. The state should not be a dominating influence, and it should intervene only on a legal basis and through a judge.

The Ecumenical Institute on the Problem of the

(*Continued on page 32*)

THE life of Martin Luther *Here I Stand* by Roland H. Bainton is one of the important books of the year. The author was the recipient of the Abingdon-Cokesbury Award of $7,500 for this manuscript.

One reads it with a contradictory feeling about the many-sided Luther. As a human being of courage, personality and industry, he was tremendous. No small man could have dared to challenge the Roman papacy and the hierarchal system of that day. Nor did he fear to affront the civil authorities as well. His intellectual activity was prodigious. During his lifetime, he formulated a new and revolutionary system of theology, produced a vast quantity of polemic material, contributed to liturgy and music, and made a scholarly translation of the entire Scriptures into the German language.

He was a supremely great man, probably the greatest man in the history of the German people. There was about him a hard core of conservatism. His was a medieval mind, and he wanted to hold onto the medieval social order. Like many men of strong opinions, he was often harsh in his judgments. There was a streak of coarseness in his nature. He was strongly anti-Semitic. He was severe in his judgments of other reformers who disagreed with him.

It is easier to understand the contradiction in the Germany of Niemoeller and of Hitler after reading the life of Luther. He was a great man with some bad blemishes. His religiosity often subordinated his convictions in the realm of politics, social reform and even ethics. But this same religious spirit was the key also to his strength as a reformer. And, so being a man of conviction and a man of religion, like "time" he "marches on."

MATTHEW Spinka has written of *Nicolas Berdyaev: Captive of Freedom* with his usual compactness and discrimination. When Berdyaev died in 1948, an exile from his native Russia, he was one of the two or three most influential European theologians. He was born of aristocratic parents, had fine advantages of education, and early developed a "fiercely independent spirit," which marked him to the end of his life. His opposition to the prerevolutionary regime in Russia, with its stake in the conservative Russian church, led him in the interest of social justice to espouse Marxian socialism. This was a rebellion against his own social class.

On the other hand, he was schooled in philosophy, a disciple of Emanual Kant and could not swallow the materialistic accent of the Marxian thought. He, therefore, became a Marxian revolutionist, which made him suspect both by the Czarist regime and the revolutionists as well. More than once, he was in prison and in exile. His preoccupation with theology became more pronounced as he became convinced that no improvement in the lot of man could be obtained through such materialistic means as either socialism or capitalism.

He finally arrived at the position that salvation can be realized only "beyond history." He was a prolific, if repetitious writer, a boldly independent spirit,

(*Continued on page 44*)

Who Produces Our Study Materials?

Special Section on the Church Curriculum

Above, teachers of intermediates in the Sunday school of Central Christian Church, Waco, Tex. using graded lessons which were reviewed several years ago by the youth committee of the Disciples of Christ curriculum committee, shown meeting, below.

The central committee of the Disciples of Christ curriculum committee, with copies of the many materials reviewed and outlined for use in church schools, daily vacation Bible schools, summer conferences, mission study programs, and leadership training courses. Shown left to right, back row: E. Lee Neal, Velva Dreese, J. D. Montgomery, Lois Anna Ely, Jessie M. Trout, Genevieve Brown, George Oliver Taylor, Glenn McRae, Charles Marion Ross, Joe R. Babb, James A. Crain, C.

The Curriculum Committee . . .

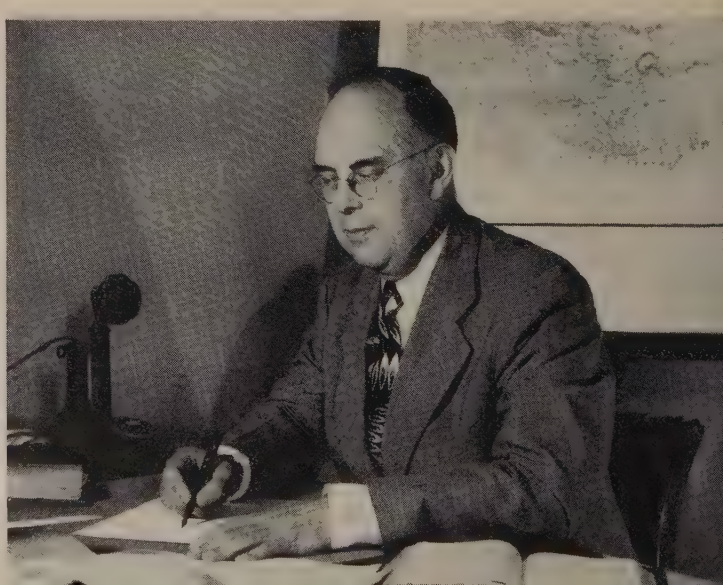
NEXT month church school teachers will be opening their bundles of quarterlies for the beginning of a new quarter on January 6. Missionary study chairmen in Christian Women's Fellowships will be going over their new program packets for the next six months of study on the Philippines and the Near East.

A tremendous amount of work has gone into the preparation of these lessons and program guides. Topics for some of the study materials which will be used in the churches this winter were selected by a group of leaders as early as 1946. In the meantime, writers have been at work on their assignments. The writing has been reviewed in committee meetings and editors have revised manuscripts. Illustrations have been secured and engravings made. Type has been set, proof read, and final copies have been printed.

Every church school quarterly, every mission study course, every leadership training text, and every summer conference syllabus brought forth by Disciples of Christ has behind it from two to five years of serious effort. The planning is done by a group of more than seventy people who come together from local churches and from several national boards and agencies. This group of planners and producers of church study materials is called the curriculum committee. The work it does in curriculum making and program planning is one of the largest joint undertakings by local and national representatives of the brotherhood of Disciples of Christ. Some of the processes go even beyond

Mrs. Lois Boyd, Norman, Okla., wrote a unit on the Near East for the 1951 winter issue of the CYF quarterly, *Fellowship.*

Maurice W. Fogle, Dayton, Ohio pastor, writes suggestions for discussion on the lessons in adult church school quarterlies.



Richard Dawson. Front row, left to right: Mabel Metze, Hazel A. Lewis, Frances M. Hill, Carrie Dee Hancock, Mrs. B. A. Holmes, Mrs. Jessie B. Carlson, Mareta Smoot, Ray L. Henthorne, Frances Woolery, Charles Mills, Russell F. Harrison. These committee members are national workers in the division of Christian education of The United Christian Missionary Society and editors in the department of church school literature of the Christian Board of Publication.

the brotherhood into the interdenominational field.

The curriculum committee meets for five days once every two years. The next general meeting will be held in Indianapolis in April, 1951. The full membership of the committee includes the headquarters staff of the division of Christian education of The United Christian Missionary Society, the editorial staff of the department of church school literature of the Christian Board of Publication, representatives of other departments of the United Society, the National Christian Missionary Convention, and Unified Promotion, plus thirty persons from all sections of the country and from different areas of church work. The thirty members-at-large include pastors, Sunday school superintendents and teachers, local church directors of religious education, student workers, professors of religious education, parents, state directors of religious education and state secretaries of missionary organizations-education.

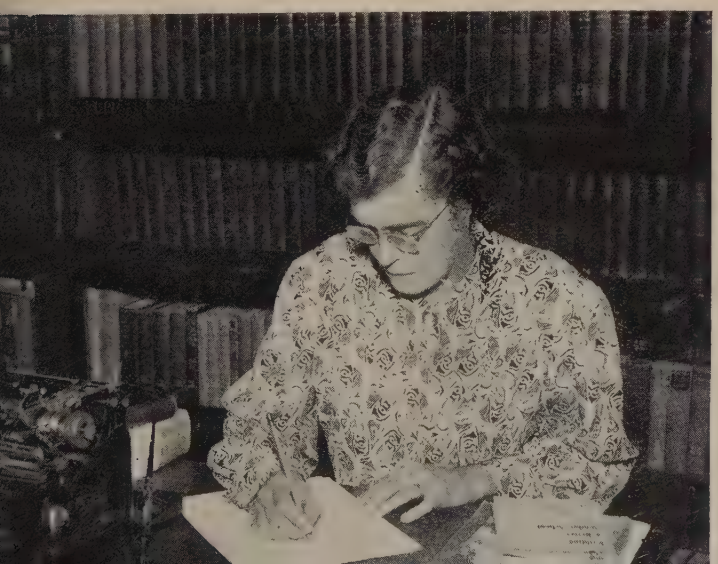
The basic, creative work of curriculum planning is done in sub-committees. These groups meet twice each year to choose study topics, draw up lesson outlines, assign and review the writing. The sub-committees are organized according to age groups in the church program and according to special fields of study.

Between the biennial meetings of the full curriculum

Mrs. Frances Dunlap Heron, Homewood, Ill., shown with her son Donald, wrote *The Busy Berrys,* a new MEM children's book.

. . . The Writers

Mrs. Verdia Burke, Hastings, Nebr., wrote *Building a Better Sunday School,* a text for church school superintendents.



committee, there are semi-annual meetings of the central group of national staff members and editors. The central committee, shown on the preceding page, will meet in Indianapolis this month.

George Oliver Taylor, chairman of the United Society's division of Christian education, is general chairman of the curriculum committee. "When planning new study materials," he says, "we first rethink what we are trying to do in teaching the particular age or interest group. Members of the committee talk together about our objectives and set down statements as a guide to the writers. These statements grow out of years of experience which the committee members have had with boys and girls and adults in their churches. We do not try to provide knowledge alone. We seek to lead our people in developing attitudes of love and loyalty toward God, Christ, the Bible, and their own church, home, school, and community."

Considerable planning on the part of the curriculum committee is done in cooperation with interdenominational organizations. When mission study topics are chosen, leaders from twenty-eight Protestant bodies in the United States and Canada share their thinking in the semi-annual sessions of the Missionary Education Movement. Staff members from the United Society take part in these meetings.

Topics for graded Sunday school lessons are outlined by the International Council of Religious Education in which Disciples of Christ participate. Outlines suggested by the ICRE and the MEM are reviewed by our curriculum committee. Suggestions based on experience in the churches of Disciples of Christ are offered and the outlines approved for use in our churches. Children's graded lesson materials and some Christian family life materials are planned and produced in cooperation with the American Baptists.

After the topics have been approved, descriptions of lessons and programs are written by members of the sub-committees. Conferences are held with writers. Then time is allowed for the writing. This calls for long hours of meditation, research, organizing material, working and re-working the manuscripts.

Most of the writers of lessons quarterlies and study programs are people in local churches. Some are pastors, others are active lay leaders. National staff members and editors also take writing assignments. Frequently, materials included in the curriculum are written by persons from other communions. Each year several Disciples are called upon to write for interdenominational publications.

Church school curriculum materials are published by the Christian Board of Publication in St. Louis. Other items are issued by the United Society in Indianapolis. Some of these are the camp and conference syllabi, daily vacation Bible school materials, mission study courses, and youth meet materials.

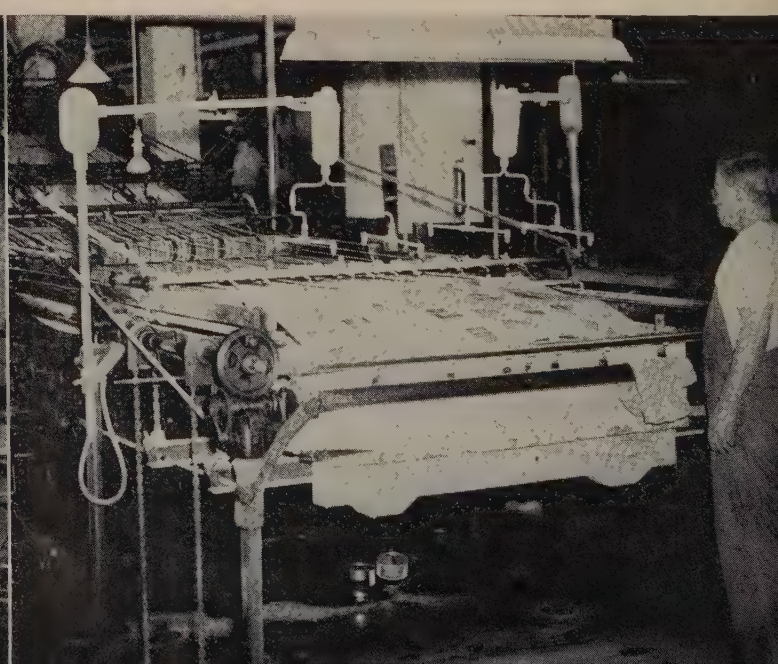
Getting the manuscripts into print is a year round job for the editorial offices of both the publishing house and the United Society. The editors must select illustrations and type, arrange page layouts, and schedule the printing carefully so that presses can be kept running with a minimum of lost time. An important production job of proof reading, folding, cutting, and stapling pages is carried on in the publication offices. Then materials must be packed and shipped to the churches.

Throughout the history of the curriculum committee, since it was organized in 1929, preparation of materials has been growing into a genuinely cooperative venture. By bringing people in from the churches the committee tries to keep close to the churches' needs. Curriculum is said to be ninety per cent the teacher. The curriculum committee, the writers, and the publishers are trying to put the best possible materials into the hands of each teacher.

. . . The Publishers

Linotype operators, below, setting type for a piece of study material. At right, printed pages coming off the press.

Curriculum materials are published by the Christian Board of Publication and The United Christian Missionary Society.



"Communists Stop Christian Retreat"

Chinese Authorities Say Missionaries Who Are Sick Can Go Home but Others Must Stick by Their Jobs

By LEWIS S. C. SMYTHE*

THE idea that "Communists Stop Christian Retreat" has been running through my head. When all the missionaries in one coastal city recently applied for permission to leave, the Chinese authorities turned them down. The police said that any who were sick or who had finished their terms of service could leave; others should stick by their jobs!

Another large Mission did not trust its field personnel to re-interpret instructions from New York so they sent a letter which ended up (to paraphrase), "If you can make it right with God, you can leave." *None* of them are leaving!

There is great satisfaction in deciding to stay until your term is finished. It does away with indecision. And as one of our Mission said, "We are much better off than the G.I.'s fighting in Korea." With several thousand Americans risking their lives there, why worry about two or three thousand missionaries in China carrying on peacetime work in their quiet homes?

We are making our own plans two ways: one to go on regular furlough in June, 1951, and the other to remain for the "duration" of whatever happens on the world scene! In either case, it adds to our sense of urgency of how much more we can accomplish in our Christian work in the time that remains to us. And if there has been any change at all, the Chinese people are more friendly than ever!

• • •

Over one thousand students took the entrance examinations for the University of Nanking this summer in Nanking. Many more took them in eight other cities. So we are admitting six hundred new students!

The revolution in China is going to increase both the need for college-trained people and the interest in getting a college education. China would have to multiply its college facilities 125 times to equal the proportion in college that we have in the U.S.A. (Here 1 in 7,500 as compared with 1 in 60 in America.) The students are not able to pay more than 10 or 15 per cent of the cost. So college education must either be endowed by the government in government schools or by American missions in mission schools.

SHAILER Mathews once said that every revolution brought out old patterns in new dress. Some of our national Chinese Christian leaders who were most critical of others who kowtowed to the Kuomintang government in Chungking, have been the first to kowtow to the new leaders in Peking.

One leader took a revised draft of a supposedly Christian statement all the way to Peking to get Mao Tze-tung to approve the revisions! But when Chinese Christian leaders in other places than Shanghai called for conferences to approve it, the women said to the men, "Why don't you speak up? You know that statement that missions have been a part of imperialism is a lie."

It has long been said, "If you want to get anything done in China, get a woman to do it!"

Anyway, the ferment of discussion is all over the place in China! Once started it will be difficult to control the result.

WHAT do we think about Korea now? . . . We have continued to say that what happens next is most important and are glad that India is taking the lead in getting consideration of that problem started. Here many Chinese are right down in the paddock watching closely to see which horse wins! Fighting power is still of more interest to even intellectuals than ideas about peace! But we must remember that China prayed for such aid in 1931! And was sadly disappointed.

Bringing Formosa into the dispute has so clouded the issue that America has lost the friendship of thousands of Chinese, despite the fact that the American government holds that recognition of the Peking government is not related to the Korean question.

But as some Chinese say, "Now you must be careful what you say because the man on your right disagrees violently with the man on your left!" However, unless fighting breaks out between the soldiers of the People's Government of China and the American 7th Fleet, it looks as though mission work could carry on unmolested. If such fighting does break out, Russia is treaty bound to come to China's aid, and then what?

Meanwhile, the Chinese People's Government is giving scrupulous attention to seeing that all foreigners in China are given fair treatment. Even the big anti-American campaign on August 1 brought no incidents involving Americans, partly because military police were on patrol to see that nothing happened. Even with the mass of the population friendly, some hothead might have caused trouble.

• • •

If a third World War does break out, like Abraham Davenport of long ago we hope to be found faithful in well-doing when the crash comes.

*Dr. Lewis S. C. Smythe and his wife went to China as Disciple missionaries in 1928—he to become professor of sociology in the University of Nanking, and she to practice medicine in the University Hospital. Mrs. Smythe is China born and together this couple has shared Chinese life as few Americans have been permitted to do. At the time of the Japanese occupation they went into West China with the retreating Chinese. Dr. Smythe has worked with the industrial cooperatives and also with United China Relief.

WORLD CALL

Crusade Progress

A Brotherhood on the March

WITH the termination date for the extension of A Crusade for a Christian World set for the Week of Compassion, February 18-25, 1951, a large number of churches that have reached their goals are maintaining the Crusade Spirit. Some, keeping the Crusade level of giving, are applying the increase to regular giving to missionary, education and benevolent causes. Others are applying increased giving to additional Crusade giving. Many churches, not having reached their goals, are actively working to meet them by the closing date. These letters from pastors bespeak the attitude of many churches.

A Fresh Conviction

Achieving our financial goal at First Christian Church, Santa Monica, California, has meant the following things to us:

A fresh conviction about the validity and necessity of Christian missions.

A concern for all the cooperative work of our brotherhood.

Indirectly and unconsciously it has lifted the spiritual life of the congregation by having called for and obtained gifts of money to back up Christian ideals.

—Wales E. Smith

Church United

The First Christian Church, Visalia, California, has found joy in getting in its Crusade money some eight months before the end of the period allotted to it.

We used the method of dividing our total goal into units of $75 and getting individuals and organizations to assume one or more units.

The church was quite united in the campaign and was almost surprised that it could put it over so successfully.

—Chester A. Snyder

Looking Toward February, 1951

The extension of the Crusade time limit means that we at First Christian Church, Greeley, Colorado, will have a very good chance of completing our financial goal.

We have traditionally been rather sensitive about our obligations, and the prospect of failure in this all important responsibility was definitely bad. Now the Crusade spirit is again alive and strongly pointed toward February, 1951.

—Clifford I. Cecil

Like a Tonic

At First Christian Church, San Francisco, California, the extension of the Crusade to the time of the Week of Compassion in 1951 will revive old enthusiasms. The news that the time was to be extended has already acted like a tonic upon the spirit of our people. Many new people have united with the church since the original Crusade pledges were taken underwriting our goal. The renewal of the Crusade emphasis has also given us incentive to educate our people in the world conditions which make the Crusade necessary.

—Clifford H. Jope

Broadened Base of Support

Our people in Madison Avenue Christian Church, Covington, Kentucky, have a deeper, more permanent interest in the on-going of the Kingdom as a result of our emphasis upon the Crusade. We have lifted our level of stewardship and broadened our base of support. We are now going to undertake a service link while continuing our living link. In addition, we launched our own Long Range Program of Advance which has been under consideration for the past year.

If we had not yet reached our Crusade goals, we would make an organized and systematic effort to reach them.

—Barton A. Johnson

Renewed Courage and Vigor

Like many of the churches of our brotherhood, First Christian Church of Princeton, West Virginia, entered the financial phase of the Crusade with considerable handicap. The missionary giving had been trippled just prior to the setting of the Crusade. We had a building program. However, we knew that the crying needs of the world must be met and we willingly accepted the spiritual and financial goals.

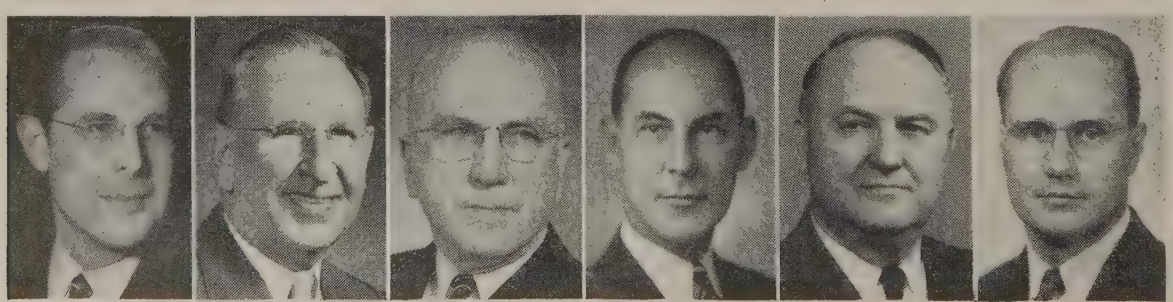
The extension of time for the Crusade has given us renewed courage and vigor. No matter what the struggle, we will have been left the richer.

—John M. Dunn

A New Sense of Responsibility

Perhaps the greatest meaning to the members of First Church, Winter Haven, Florida, in paying our Crusade financial goal in full, is that it has helped us realize the full significance of Jesus' words, "I tell you, lift up your eyes, and see how the fields are already white for harvest." It has saved us from the dullness and indifference which comes to a church when it loses its missionary impetus and becomes self-entered. At the same time the Crusade has developed within us a new sense of responsibility in carrying out the missionary program of our Lord. The success we have enjoyed in achieving our Crusade goals has come about because the Crusade itself has awakened within us the realization that we are a part of a great brotherhood.

—Elvin E. Miller



W. E. Smith C. A. Snyder C. I. Cecil C. H. Jope B. A. Johnson J. M. Dunn

Faith Makes Her Strong

An Interview with Mrs. Juliana Banda

by Betty Bridwell

Mr. and Mrs. Banda and their three sons.

CHRISTIAN faith, ambition and enthusiasm have made Mrs. Juliana Banda a strong personality, rich in womanly virtue. She has run all the risks involved in separation from her family in Quezon City in the Philippines to come to the United States to do graduate study in the fields of religion and education.

She arrived in San Francisco August 15 on the SS. "General Gordon." After a few days on the West Coast, she came to Missions Building in Indianapolis to confer with secretaries in the division of foreign missions of The United Christian Missionary Society on the studies she will pursue at George Peabody College for Teachers in Nashville, Tennessee. She has found friends among Missions Building workers. While she becomes acquainted with life in the States, she takes assignments from the department of resources for speaking engagements to acquaint members of local churches with the work being done in the churches and schools of the Philippines.

Mrs. Banda is on leave of absence from her position as the president's liaison officer of Union College in Manila. Union College is a nonsectarian school with ten branch schools in the divisions known as the Pacifican-Union Schools. The enrollment of Union is slightly over one thousand; the enrollment of it and its affiliates is over ten thousand.

As liaison officer Mrs. Banda travels from school to school and relates Pacifican-Union Schools to the Bureau of Private Schools under the secretary of education in the national government.

Born Near San Pablo

Mrs. Banda was born in the village of St. Rosa near San Pablo. She grew to young womanhood an active member of the church, eager for an education. She won the heart of the minister of her church; shortly after she graduated from high school, she married the Rev. Laureano L. Banda.

After their three sons, Laureano, Jr., Jessie and Nathan, were born, the family found it exceedingly hard to get along on the meager income of a national pastor. Mrs. Banda was convinced that she could do more for the church and for her family if she continued her education.

Following the custom of family decisions in the Philippines, the matter was thoroughly discussed; then the decision lay with Mr. Banda—he gave his consent. From the small family budget, money was found to permit Mrs. Banda to study at Union College, Manila.

Mrs. Banda taught in elementary schools at first; but after additional work in Union College, she taught in high school. In 1942, she received her B.S. degree in education. In 1948, she received a master's degree from Arellano University. Since 1940 she has been connected with the staff of Union College, first, as principal of the elementary department, then, as principal of the preparatory schools. She served as registrar and then became liaison officer. With each of these positions, Mrs. Banda usually taught one or two courses in education.

Helps Her Family

Mrs. Banda was no less a wife and mother because of this professional career. Mr. Banda has served the church at Infanta for over twenty-two years, and it has grown into one of the strongest churches in the Tagalog area. Mrs. Banda has always helped in that church and contributes most of her tithe to her husband's work.

The three boys work and study as do their parents. Laureano, who is now nineteen, has finished his premedical course and is ready to begin medical school. He dreams of coming to the United States to study. Jessie, seventeen, is studying engineering, and Nathan, thirteen, is—as the family puts it—"just studying." The family plan now is for the two younger boys to help Laureano while their mother is in America. When she returns, she will help them with their education.

Mr. Banda is now promotional worker for the Women's Fellowship Organization of the thirty-seven churches of the Tagalog area. Mrs. Banda also works with him in this.

Plans for Study at Peabody

Mrs. Banda's year of study in the United States was planned with the counsel of the foreign division of the United Society. Through much experience in the training of missionary personnel and scholarship nationals, the division has come to regard George Peabody College for Teachers at Nashville, Tennessee, as one of the finest, if not the finest training institution for graduate work in education. Nashville is an educational center with extensive library facilities. There are several Disciple churches in the city, and Disciple House, resident hall for ministerial students and missionary candidates, is near Peabody's campus.

Mrs. Banda has been granted the privilege of living in the women's residence hall of Scarritt College for Christian Workers. Scarritt usually restricts residence to women enrolled in its own school; but in order to give Mrs. Banda the widest possible experience in school life in the States, school officials invited her to share the life of their women students.

Mrs. Banda will work toward her master's degree in educational administration on the elementary and secondary school levels.

Shortly after she arrived in Indianapolis, Mrs. Banda led the morning service in Graham Chapel, Missions Building. She described life in the Philippines, and gave a vivid picture of the tenseness and anxiety through which her family had lived during the war. A devout person, she thanks God for having opened the way to her coming to America to study so that she may better serve her people when she returns to the Philippines.

China Mission Expresses Its Appreciation

At our recent administrative committee meeting, it was voted to express our appreciation to The United Christian Missionary Society for its special help to the China Mission during these postwar years, and for its consideration for our needs during this year. We know something of the difficulties you have and the efforts that have been made to provide for our needs.

We do not want to be in the position of making continuing demands without at least an expression of appreciation for your effort. On our part we shall make every effort for self help. It is our prayer that the ecumenical fellowship of the church shall not be broken, but that it shall be strengthened by the common cause of Christianity in this world that needs to know and follow Jesus Christ.

—LUTHER SHAO, *Secretary*
China Mission

WORLD CALL

Second Ainslie Lecture

Is Delivered by British Churchman

By BASIL HOLT*

THE second annual Peter Ainslie Memorial Lecture was delivered at Rhodes University, Grahamstown, August 9, by Sidney M. Berry, general secretary of the International Congregational Council. Dr. Berry, who is on a world tour of Congregational churches and mission fields, spoke on "Christian Unity: a Realist View."

The lectureship, under the direction of an interdenominational committee of church and university leaders, including representatives from the Disciples of Christ and from the Christian Council of South Africa, was inaugurated last year with a lecture by Dr. G. A. Clayton, Archbishop of Capetown and head of the Anglican Church of the Province of South Africa.

It so happened that both the Anglican Synod and the Methodist Conference were holding their annual meetings in Grahamstown last year at the time of the lecture. Both groups dismissed their evening services and came in a body to the lecture. That combination of favorable circumstances will rarely occur, but it gave the lecture an excellent "send-off."

Nevertheless, the audience this year was again gratifying. Members of faculties and students were there in caps and gowns. Townsmen and a number of other distinguished persons—the Anglican Bishop of Grahamstown, a Roman Catholic priest who is head of a Jesuit school, ministers of the Presbyterian, Baptist, Methodist and other churches—made the occasion truly ecumenical.

Dr. Berry is a forceful and invigorating speaker. Tall and white-haired, he is an imposing man with charm and a salty wit. He opened his address with these words:

"It is a very great honor to be invited to deliver the second of the Peter Ainslie Memorial Lectures. I cannot proceed without passing my own tribute to those who, in memory of a past leader, have founded these lectures. I know at first hand their distinctive place in the religious life of the United States. I count many of their ministers and members as personal friends, and there are many close affinities between the position held by the Disciples and the witness and spirit of the denomination to which I belong. That link with them gives me an added sense of honor in the invitation to deliver this lecture."

Dr. Berry commented upon points in last year's lecture with which he could not agree. With regard to "historical continuity," he pointed out that the "free" or "nonconformist" churches were as firm believers in it as anyone else. They believe, however, that this continuity consists not in an "apostolic succession" of clergy but in the succession of the faithful all down the centuries since Christ.

Where two or three were gathered together in Christ's name, there was a church, and it was the continuity of this that mattered, and not the other. The church is the members rather than the "clergy."

Of the disposition of many denominations to regard their own inherited beliefs and practices as a "sacred trust" which must not be sacrificed to Christian unity, Dr. Berry said:

"Unless and until there is born within us an overmastering conviction that God is commanding us to a united fellowship in his church, Christian unity will make little or no progress. At present the overmastering conviction is lacking in all sections of the church. They feel more strongly about the things in which they claim distinctiveness than about God's will that they 'may not be.' Until that changes, we shall continue talking, but action will halt.

"Why is that overmastering conviction lacking?

"Is it that Christians are openly in rebellion against Christ's will for his church?

"We often speak about the sin of our divisions and often frame prayers in which we repent of them, but do we really think of it in that way?

"Are we not a little open to the charge that we are waiting for our fellow Christians in other churches to fall into line with us and that in the meantime the sin remains with them? How can we regard as sin the maintenance of a sacred trust? We can hardly have it both ways. It certainly does not impress the multitudes of men in every land who are outside the active life of the church, even if they have been baptized in infancy.

"A healthy dose of realism is an urgent need in the language we use about our present divisions. Personally, I doubt if the feeble tide which flows toward Christian unity is due to any deliberate rebellion against the mind of Christ. It is due to something far more subtle, and therefore in all probability far more dangerous. Partly, it is due to the blindness of parochialism.

"Membership of the church does not obliterate the marks of human nature. Some of us, after long service in the church, may think that it sometimes accentuates them! It is certainly one of the marks of human nature that it feels the immediate and narrower loyalties more strongly than the wider ones.

"In matters ecclesiastical is it not our common experience, whatever form our church organization takes, that there are comparatively few who are vitally interested in needs outside the bounds of their own sanctuaries?"

The lecture will be printed again this year and distributed throughout South Africa. Copies will be available in America through the Association for the Promotion of Christian Unity, which provided the funds for the creation of the lectureship.

*Mr. Holt is the representative of The United Christian Missionary Society in South Africa.

What God Hath Joined Together

(*Continued from page* 24)

Family recommended that the church initiate a commission of Christian experts to study such problems or that Christian experts raise their voices in the commissions of the state on matters pertaining to the family.

Jesus did his teaching in the intimate relations of small groups of people, but his teachings are universal. The family is the core of God's design for human life. The church universal, through the Ecumenical Institute, is concerned with helping family life follow God's design.

National Conference

"Only as the church saves families within homes can the church hope to save the world," read the press release of the International Council of Religious Education on the National Conference on Education of Christian Parents.

Eighty-two people representing thirteen denominations met at Conference Point Camp, Williams Bay, Wisconsin, July 16-22, to develop methods in Christian family education. Five work groups discussed plans for reaching fifteen million Protestant families and evangelizing millions more unchurched families of the United States.

"The first and most important place where persons live together is the home. It is the training ground for their relations with other human beings in their community, their nation and their world. Therefore, to accomplish its purpose of spreading the gospel of Jesus Christ, the church must put the home at the center of its program. Its primary task must be the guiding and enriching of family living, based on faith in God."

The entire conference program was directed to implementing that purpose.

Interfaith and international understanding was stressed through the personalities of people who addressed the conference. Rabbi Irving J. Rosebaum presented a special film on Jewish holidays. Dr. Toyohiko Kagawa spoke on present conditions in Japan.

Dr. Ralph Bridgman of Merrill Palmer School in Detroit, Michigan, gave three addresses on the latest insights in the psychology of child development and interpreted the interpersonal relationships in the family.

National Family Week

In this conference the Committee on Religious Education of Adults of the International Council of Religious Education had the support of the Inter-Council Committee on Family Life, which includes representation from the Federal Council of Churches and the International Council of Church Women along with I. C. R. E.

This Inter-Council Committee promotes National Family Week in May. At that time the whole nation has its attention called to the concern of the church for the home, but the concern of the church in the building of Christian homes is basic and constant.

Happy boys and girls gather around the campfire to sing the songs led by Kay Kokubun.

Campers Discover God in Nature

WHY did God make lizards? Why did God make rattlesnakes? What happens to a frog's tail? Such questions brought forth many serious discussions at the camp in the San Bernardino Mountains for 104 boys and girls from All People's Christian Church and Community Center in Los Angeles.

"Working with God in His World" was the theme for the week. Some of the 7-to-14-year-old youngsters found special interest in "Finding God in Nature." A particular concern was developed in lizards. The demand for them became so great that one of the cabin groups posted a sign which said, "Lizards For Sale—Cheap"—and they did a booming business! Dan B. Genung, minister of All People's, reports that the counselors had to get together for an hour each night to make sure they were all giving the same answers to the many questions asked.

All People's Church, a home missions work of Disciples of Christ, rented the camp site from the Downtown Lions Club of Los Angeles. Nineteen volunteer leaders and five staff members of the church supervised and conducted a well- rounded program of worship, recreation, education, and crafts. For an hour each morning the campers studied within their own age groups. The classes went on nature study hikes to learn God's purpose for all creatures. Much of the afternoon was spent swimming and fishing. Some of the most enjoyable moments were spent in the dining hall enjoying excellent meals prepared by volunteer cooks. There was always more than enough food to go around.

The fee for the camp was set at $8.00. But because many children could not pay any or all of this amount, the average fee paid was $3.75. Members of the church contributed $200 to the project. Service organizations, labor unions, produce houses, and individual businessmen contributed funds and food products.

Most of the volunteer leaders are young people who were the inquisitive boys and girls of a few years ago. How happy they are in the leadership they are now giving!

To most of the 104 campers, the experience was new and very exciting, and they wanted to stay another week. "One of the most satisfying effects of camp to me," says Mr. Genung, "is the fact that before the end of the week, every boy and girl was actively participating in the cabin devotions. The prayers were simple, usually an expression of thanks for the cooks and food and the lake, but at least they were sincere."

"Cabin 16" have reason to be happy. Their leader is Robert Kodama, youth director at All People's.

Leaders at the All People's Camp Pose for a Picture

Front row: Kay Kokubun, Dave Unoura, Min Tsuchiyama, John Shaw, Neal Shelton, Eric Kodama (child), Jack Tso.
Second row: Anna Mary Duncan, Pat DeGroot, Joanne Yerkes, Gwen Barrow, Yaye Yamamoto, Michey Meguro, Ann Kodama, Joe Ide, Gwen White.
Third row: Wanda Stasher, Mildred Hamilton, Carrie Jordan.
Back row: Bob Kodama, Cornell Carson, Dan Genung, James Backstrom, Charles Hill.

WORLD CALL

New Pilgrims Join Us In Thanksgiving

World Community Day, November 3, sponsored by the United Council of Church Women, is dedicated to the services of church women for better world understanding.

RNS Photo

An Estonia family—father, mother, and daughter—get acquainted with little Freddie, their new friend, and with a 150-acre farm. The father will support the family here until he finds an opening where he can use his engineering training.

ACROSS the country this November, thousands of new Americans will be celebrating Thanksgiving with us for the first time. They are the displaced persons—sometimes called the "delayed pilgrims"—who have come here after years of war and postwar privation and uncertainty in Europe.

In a small community which we will call Preston, three young couples, working with their friends and neighbors in the past year, obtained assurances of jobs and housing for about fifty DP's.

Twelve of the DP's are already settled in and around Preston. The others are still in Europe, some of them going through the long and careful screening process; others, screened and cleared, are waiting for passage to America.

But getting the DP's here is only the beginning, according to Mrs. Harris, one of the Preston women who is helping resettle them. Once here they still need guidance in starting life in their new country.

A few of the DP's knew English already or had learned a little in the DP camps; most of them had difficulties with their new language. An English teacher in the local grade school solved that problem by setting up an evening English class for the group.

The teachers were helpful, too, in introducing the new children to the other youngsters at school. The DP children picked up the new language quickly. Though frail and shy at first, they soon gained confidence and physical strength, and became as bouncy as the others, Miss Lorimer reports.

UN Photo

DP children have little difficulty in learning the ways and language of America.

The Harrises realized another problem the day they drove a Ukrainian couple to a near-by town. As the car approached a toll bridge, the policeman directing traffic motioned them to stop, came over and directed Mr. Harris, "Move it into the next lane, brother."

The two passengers became tense and pale.

"It's all right," explained Mrs. Harris. "He just wants to get the automobiles over the bridge. He doesn't care about your politics."

The Ukrainian couple relaxed a little, but the man turned to Mr. Harris with a look of amazement.

"He called you brother," the Ukrainian said. Mr. Harris nodded.

After that experience, the Harrises took the newcomers to the state police barracks, explaining that in spite of the uniforms, the troopers were friends.

Neighbors around Preston provided as many supplies as they could before the newcomers arrived. They had furnished the new homes: a tenant house on a dairy farm where the Ukrainian family worked; rooms over a garage in town for the expert in fine furniture who was working with the local upholsterer; the wing of a large house that was unoccupied since the owners' children had grown up and started homes of their own.

One of the Preston women collected clothes; another loaned her sewing machine for any necessary alterations. A friend told the European women they could use her automatic washing machine.

"It was the kindest thing she could have done," Mrs. Harris says. "The guests just stood and looked through that little window in the washer, watching their laundry spinning around. I don't know whether they were more delighted with the machine or with having all the soap they needed for the first time in years."

Mrs. Harris and her friends took their new neighbors shopping, introduced them to store managers and clerks, helped them when they were puzzled by the difference between European kilos and liters, and our pounds and quarters, and showed them how to make change. Sometimes, explaining the coins, they found themselves giving impromptu lessons in American history from the buffalo and the Indian, the Liberty head, and the faces of Washington, Jefferson and Lincoln.

Occasionally language created problems. One Latvian woman, trying, with the help of a dictionary, to order chopped beef, asked for "mince meat." Someone explained that chopped beef is called hamburger.

But she and the others were amazed and delighted with the plenty and variety of food they could buy. One of the newcomers spent nearly half her first week's food budget on things like cloves, cinnamon and mustard. It was the first chance she had had in years to get real flavorings. Another, in spite of a small budget, spent more than her American friends on fruit and vegetables and meat, because her family had lived on little else than potatoes for a long time.

To bring the newcomers into closer contact with the community, the neighbors invited them to local group activities. Especially successful were music groups and church affairs.

Most displaced persons are brought here through church organizations. Mrs. Harris and her friends worked through agencies like Church World Service, the Methodist

(*Continued on page* 35)

Missionary Teas in Mungeli

By LETA MAY BROWN*

IF a week in India should be given a title, this one could be called a Week-of-More-and-Better-Tea-Parties. The parties were not planned to come in one week, nor were they according to a set program; it just happened to be a week for parties!

Women's Society

My turn to entertain the women's society of the church in Mungeli was not to come the week of July 16; however, the chairman of the program committee thought that because I had not had a turn in either May or June, I should entertain in July. I am chairman of the social committee of the woman's society. It is customary to have a get-together once a month for games and a general good time. If there is enough money in the budget, we have refreshments, usually tea, fried gram, and *seo-daliya*—a dish of salted, fried, noodle-like delicacies. Like salted peanuts, they are so good that one cannot stop eating as long as the supply lasts.

That is what we had for this tea party. The tea was made with the milk and sugar boiled in it. Instead of games after the devotional, we had an hour of work—sewing and such—preparing for a "sale" we intend to hold later to make up our Crusade quota. Thirty women were present, and each seemed to enjoy the sewing and visiting, and the tea.

Teachers' Meeting

That was on Wednesday. Then on Thursday I had a teachers' meeting for my primary school staff. It was principally a business meeting, and was the first held this year in the bungalow where tea could be served. We have a little old dinky cookstove on which I tried to make a spice cake. I had no white flour and had to use whole wheat flour instead. The cake was heavy and sad looking—two hours in the oven of that old wood-burning stove, and still the cake would not get done! It was soggy on the bottom; but as one of the teachers said, the top tasted good. Especially, since the teachers had not had any kind of cake for ages—nor had I, for that matter!

A man has been bringing white bread out from Bilaspur once a week. With it we made peanut butter sandwiches. For fear some of the group would not like peanut butter (few Indians do), I made some jam sandwiches. Then there were the ever-present *seo-daliya*. All the teachers seemed to enjoy the treat of white bread and cake. They never have it in their own homes.

Elders and Deacons

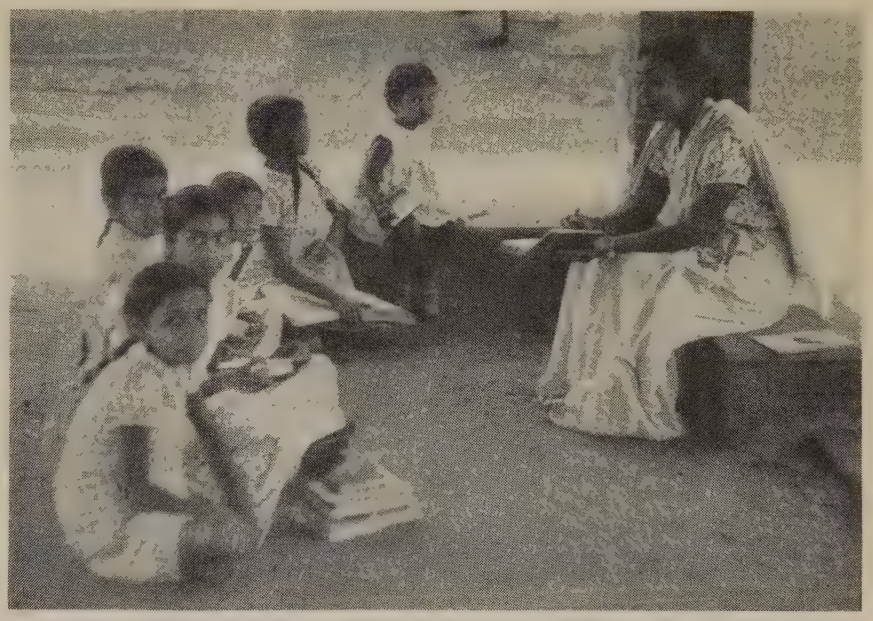
The third occasion was Saturday night. For a long time many of us have felt it would be a good thing to call the elders and deacons of the church together for a discussion of responsibilities and duties as leaders in our Christian community. We have five elders and twelve deasons. Dr. James, an elder, is chairman of the church board. Here we call it the Church Council.

Because most of the members are working men, we agreed that they should come direct from work at 6:00 P.M. Many of them went home first, however, which meant that the meeting was late in getting started. We served tea at the beginning; then three times later I had to make more for late comers. Dr. James was late; and before I could make him a cup of tea, he was called away on an emergency. Dr. Hira Lal, our dear old doctor, and the other elders had to carry on.

We had a fine discussion. If they could judge by the noise that was made and the length of the meetings, our neighbors surely would have said it was a great meeting. That it was of some benefit seemed evident when, the next morning, the Sunday school attendance was considerably better than it had been for weeks.

So endeth the Week-of-More-and- (maybe not) Better-Tea-Parties. It was hard on the hostess, both physically and financially, but each party gave her a mental and moral lift that makes one feel that these folk are now really in earnest. They want to help build His kingdom. All they need is a little encouragement and guidance.

*Disciples of Christ missionary under The United Christian Missionary Society. She is stationed at Mungeli, M. P., India.



The women of India enjoy teaching the children.

New Pilgrims

(*Continued from page* 34)

Committee for Overseas Relief, and the Lutheran Resettlement Service.*

Mrs. Harris and her friends belong to one of more than seventeen hundred state and local councils of church women affiliated with the United Council of Church Women. November, for them, means not only Thanksgiving, but also the Council-sponsored World Community Day the first Friday of the month. In the years since the war, Council women have marked the day by sending abroad millions of bundles of diapers, layettes, clothing and sewing materials for needy women and children. This year they are working particularly on providing assurances for displaced persons and in helping the DP's settle in their new country.

Because Preston is a small community, the resettlement program there was done largely through individuals. In larger centers, council women have carried out similar projects in cooperation with the other civic groups. In an Ohio college town, the women sparked the Chamber of Commerce and other local agencies to find a home and a shop for a tailor, because the town needed one. They ended by providing homes and jobs for eight newcomers.

In a prosperous Connecticut community, the council women interested other agencies in working with them on a resettlement program, found places for twenty-four DP's, including an artist who now has a home and commissions for five portraits.

The resettlement program in Preston will continue until all fifty of its new citizens have been cared for. Mrs. Harris, speaking for her friends said, "We started this as a Christian service. We did a good deed, but we received as much as we gave. We would not have missed it for anything."

*Disciples of Christ may write the Division of Home Missions, The United Christian Missionary Society, Indianapolis 7, Ind., for information on how they may sponsor the settlement of displaced persons.

Texas Christian University
Fort Worth, Texas

DR. Otto R. Nielsen, former dean of Texas College of Arts and Industries, assumed responsibilities as vice-president of Texas Christian University on October 1. This is a new position authorized by the committee for operational studies of the trustees. Dr. Nielsen will have responsibility for all administrative phases of the university, working under the direction of President Sadler.

Dr. Nielsen holds three degrees from T. C. U.—Bachelor of Arts, Master of Arts and Bachelor of Divinity. He was dean of men, director of student personnel, and a member of the psychology department from 1933 to 1940. His Ph.D. is from the University of Texas. He has been at the Kingsville, Texas, College for the past eight years.

Dr. Guy E. Snavely, executive director of the Association of American Colleges, was the featured speaker and was awarded an honorary LL.D. by T. C. U. at the Formal Convocation on September 19, which opened the 1950-51 academic year.

Two officers of the state Christian Youth Fellowship for the next year are T. C. U. students. Rogers Coleman, a sophomore from Vernon; and Walter Echols, a sophomore from Fort Worth, are president and vice-president respectively.

Drake University
Des Moines, Iowa

Drake University reports excellent progress in the campaign for $1,500,000 to build three new dormitories and a central food service building. Saarinnen, Saarinnen and Associates, architects for Drake's science buildings opened two years ago, are architects for the new buildings. These buildings will house 575 women; the dormitories currently used for women will be re-designed for use by men.

John E. McCaw assumed his duties as dean of the College of the Bible on September 1. He is a graduate of Drake and of the University of Chicago, and has been national director of student work for the Disciples of Christ for a number of years. He succeeds Dean Seth W. Slaughter who resigned recently to become dean of the Bible College of Missouri at Columbia.

Professor E. E. Stringfellow has retired as professor of New Testament Language and Literature after forty years on the faculty of Drake University. During this autumn and winter, Professor Stringfellow plans to write a book on the social teachings of Jesus. He and Mrs. Stringfellow will make an extensive tour of the Holy Land next summer when they visit their daughter who is in the Y. W. C. A. in Egypt.

Professor Stringfellow is a graduate of Drake and has been on the campus since 1904 with the exception of three years when he was studying and teaching at Princeton University.

Lynchburg College
Lynchburg, Virginia

President Orville Wake was the principal speaker at the annual Convocation of the School of Religion, Butler University, in September. He was also the featured speaker at the dedication of the Mary Bivins Chapel at Phillips University in October.

Mrs. Christine Wells has succeeded Dr. Jacob Cunningham as Dean of Students, and Martin S. Shotzberger, assistant professor of Business Administration, has been made assistant to the dean of students. Dr. Gertrude Teller, Altoona, Pennsylvania, a native of Austria, will teach German and Spanish, succeeding the late Dr. Lotte Barschak. Dr. Albert Lovejoy of the University of North Carolina, has been appointed to the Department of Sociology, replacing Dr. M. D. Nachlas, who is teaching in Maryland. Merton Strong, of Syracuse, New York, has been appointed professor of Social Studies, succeeding Jackson Darst, who is continuing his studies toward his doctorate at the University of Virginia.

E. P. Dandridge, Jr., has succeeded Sheldon Van Auken in the department of English. Mr. Van Auken is working on his doctorate at Oxford, England. Hughes L. Buerger, who has gone into business, has been succeeded by Dr. Wilson F. Wetzler of Texas in the Psychology Department.

Miss Jean Montague, Lynchburg, and a graduate of Lynchburg College in 1950, is assistant to Miss Marjorie Berkley in physical education.

Butler School of Religion
Indianapolis, Indiana

The School of Religion announces an increase in enrollment over that of last year. A recapitulation of last year shows 596 students enrolled in the graduate and undergraduate department of religion. Three hundred and forty-four of this number were full-time Christian service students, and the remainder were liberal arts students who elected courses in religion. Two hundred and thirty-six were graduate students of whom 214 were men.

Eureka College
Eureka, Illinois

A larger freshman class than that of last year enrolled at Eureka College, but the total enrollment is likely to be below that of last year because of the large number of seniors who were graduated.

President Raymond Dooley of Lincoln College gave the commencement address at the conclusion of the summer session when eleven students graduated.

Mrs. Alma Steider has been appointed librarian. She is a graduate of Eureka College in the class of 1940, and a graduate of the University of Illinois library school. Since graduating from the University of Illinois, she has been in library work in California.

Christian College
Columbia, Missouri

Religion in Life Week will be held the week of February 25 to March 1. Barton Hunter, pastor of the West Bluff Christian Church, Peoria, Illinois, has accepted an invitation to participate in the program as has Mrs. James D. Wyker of Mount Vernon, Ohio. Mrs. Wyker was the only woman delegate to the Amsterdam World Council of Churches Assembly representing the brotherhood.

Culver-Stockton College
Canton, Missouri

Upon the advice of his physician, President W. H. McDonald has left the campus for an extended vacation. During his absence, L. E. Ziegler has been made acting president of the college and will have charge of the administrative responsibilities. President McDonald will devote some of his time in the development of plans for the centennial celebration of the college in 1953.

Mr. Ziegler is a graduate of the University of Missouri and Columbia University, and has taught at the University of Kansas City, the College for Women at Greensboro, North Carolina, and the University of Virginia.

A local section of the American Chemical Society was organized this summer with headquarters at Culver-Stockton. Persons interested in chemistry from the tri-state area of Missouri, Illinois and Iowa attended the meeting. Professor B. I. Lyon of Culver-Stockton was made chairman.

Hiram College
Hiram, Ohio

The Council of Agencies of Disciples of Christ held its summer assembly on the campus in June. Representatives of nearly all of the national societies, the state societies, colleges, and other Disciple agencies were present.

The college started its work in its one hundred and first year with an expanded faculty. Eight new members were announced, three of whom came to new positions. Ralph H. Rogers, professor of Religion and Philosophy; Dr. Dwight H. Berg

At Lynchburg College, Lynchburg, Virginia, this fine group of young people is preparing for Christian service.

is assistant professor of Biology; Novello Grano is instructor in Public Speaking; Dr. M. C. Morris and Dr. Edith M. Scottron are in the Language Department; Miss Alice D. Schmelter is assistant professor of Elementary Education, and J. E. Shambach is assistant in the same department.

Ed Chupa is the new head track and line coach and instructor in physical education. He will work with Al Pesek, acting director of physical education and athletics. Mr. Pesek, a graduate of Capital University, has been named halfback on the centennial football team of that college.

Bethany College
Bethany, West Virginia

Dr. Bernal R. Weimer, widely known as Dean of the Faculty and Professor of Science at Bethany College, was a guest discussion leader at the Young Adult Institute of the Methodist Churches of Steubenville, Ohio, district, over Labor Day weekend. Sharing the class leadership with Dr. Weimer was Dr. Arthur S. Flemming, president of Ohio Wesleyan College.

Dr. Weimer gave a series of four lectures on phases of the general topic, "The Christian Approach to World Problems as a Scientist Sees Them." Long connected with the field of science, Dr. Weimer has served on the faculty at Bethany for twenty-nine years.

Transylvania College
Lexington, Kentucky

Three new faculty members have been added to the staff. They are Zygmunt Darzynkiewicz, Dr. Hans Hahn, and Dr. John D. Wright. Mr. Darzynkiewicz will teach string instruments in the music department. Dr. Wright comes from Newton, Massachusetts, with his undergraduate degree from Dartmouth College, and his two graduate degrees from Columbia University. He is a veteran of the Navy and was an officer on the staff of an admiral in the Pacific campaign. Dr. Hahn is the visiting professor of Psychology. He was educated in Europe with a Ph.D. from the University of Heidelberg.

William Woods College
Fulton, Missouri

Dr. Jacob H. Cunningham, former Dean of Students of Lynchburg College, has been appointed Dean of the College, succeeding Dr. William A. Brandenburg who resigned recently.

Until a president of the college is elected, Dr. Cunningham, together with Stuart Keckeley, vice-president, will have joint responsibility in the administration of the college. Mr. Keckeley has been vice-president and business manager for the past eight years.

What Shall I Give?

By BEULAH G. SQUIRES

"WHAT shall I give?" I asked as I stood at the gate of life.

"A coin will do," the crowd replied. "That's all it takes to get you by."

I put it there, the coin so small, a thing I'd never miss. It opened the gate but that was all. I stepped inside but I never saw the child who was cold—I failed to touch the ones who were down.

"It's a cheap affair," I said as I turned to go, but an Angel stood in my way.

"Try again," He said, "give more and more." So I gave and gave and gave again—the flowers sprang up and the children played.

"How much?" I asked, and the Angel said, "It will be enough when every hungry child is fed—when every fevered brow is cool—when every shred of hate is gone—when love dwells deep in every heart, and God, the Father, reigns supreme."

"But I shall die," I cried, "if thus I give."

"No," the Angel said, "you will live."

Chinese Leaders in Chuhsien Carry Much Responsibility

THOSE interested in the spread of Christianity in China will want to become better acquainted with Chinese leaders. As O. J. Goulter, Disciples of Christ missionary, says, in these days the Chinese leaders must bear the brunt of the work and carry more and more responsibility. Mr. Goulter presents three such men from Chuhsien.

Chien Hsi-lin

Pastor Chien is 65 years of age. He gives his full time to the Training School for Rural Evangelists. Originally from Wuhu, he was once the Chuhsien pastor and later served in social work in Nanking for about ten years. Immediately before going to his present work, he served as the pastor in Hofei for a year and a half.

Despite the fullness of his years, Pastor Chien is still a vigorous worker. In this, as well as in his quietness and devoutness, he sets a good example for his students.

During their occupation in Chuhsien, the Japanese built a house and planted a garden, both in the lovely style of their native land, on the church property just a courtyard away from the church building. This house now provides a home for Mr. Chien and his wife, and has dormitory space for ten boys who are his students in the Training School.

Wu Hsin-tan

Mr. Wu is full of energy and ideas and has organizational ability to put them to efficient use. His heart is in rural work and to this he is devoting his many talents.

We have seen Mr. Wu's charts of the rural areas and heard him explain the needs of the field and the plans for meeting those needs. He knows the rural churches and their progress and problems. While conditions do not permit him to travel extensively, he is acting as temporary pastor of the Chuhsien church.

Rural workers come to Mr. Wu for counsel and assistance in solving their problems. His major work is that of principal of the Bible Training School for Rural Workers. Here he can instill into his students his enthusiasm for Christian rural work, and can prepare them for future leadership in that field.

Chu Shao-tang

A more recent comer to Chuhsien is Chu Shao-tang, one of the products of the Hofei Mission. This personable young man is a fine business manager. When we missionaries have goods to move and are baffled by the difficulties of transportation, our solution is "Let Chu Shao-tang do it." By his guiding hand we have moved beds, bikes, and bananas in and out of Hofei, Chuhsien, Wuhu, and Nanking. The bananas were moved into Hofei, and the story (unconfirmed) is to this effect:

During one of our many periods of turmoil, Mr. Chu and Mr. Goulter were traveling together trying to get to Hofei. A slow train had gotten them as far as Pengpu. From there on all transportation had been commandeered by the army.

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BETTY Ellis was commissioned a missionary to Japan by The United Christian Missionary Society in Graham Chapel, Missions Building, Sept. 13. Miss Ellis, who was preparing to go to China, accepted appointment to Japan because of the difficulty of entering China in the near future. She sailed in October and will enroll in language school upon her arrival in Tokyo.

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Charles Timothy Lord was born to Mr. and Mrs. Harvey Lord in Manila, Sept. 20. The parents are missionaries with The United Christian Missionary Society.

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Mr. and Mrs. Lloyd E. Tatlock of Lexington, Ky., announce the birth of a son, Wayne Lee, Aug. 29. The parents are missionary candidates in school in the College of the Bible and the University of Kentucky.

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Robert Knight, pioneer in Disciple student work, died in Lexington, Ky., Sept. 1. Burial was in Lafayette, Ind.

Mr. Knight, known to thousands of students as "Bob," went to First Christian Church, Lafayette, Ind., in 1916. For twenty years he pioneered in building Purdue Christian Foundation. Beside the usual student program, Mr. Knight was especially interested in developing a fine choir and "The Twelve," a group of twelve men especially chosen to serve as leaven among Disciple students on the campus. In 1933 he formed the PDI conference, annual meets of Disciple students from Purdue, De Pauw and Indiana Universities.

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Dr. Alexander Paul, retired executive secretary of the department of the Orient for The United Christian Missionary Society, is on an extended visit to Ireland, his native land. Friends at Missions Building, Indianapolis, report he is thoroughly enjoying meeting family, friends and churchmen whom he has not seen in many years.

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The department of publicity and audio-visual services of The United Christian Missionary Society reports that churches are borrowing visual aids of its library in ever increasing numbers. In 1948-49, 1,736 loans of films, filmstrips, slides and recordings were made; in 1949-50, 2,312 loans were made.

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The department of church development and evangelism of The United Christian Missionary Society is helping the Mexican Church, Corpus Christi, Tex., to secure Fred Vazquez, San Antonio, Tex., to succeed Abel Charles, who recently resigned.

Missionary Register

Arriving from the field:

Mr. and Mrs. Clarence Fuqua arrived in Enid, Okla., in September on regular furlough from Mexico.

J. Virgil Lilly began his work as director of evangelism and religious education in Arkansas Oct. 1. His work is supported by the state missionary society and The United Christian Missionary Society.

Ruth May Harnar (center), with Ruth Mitchell (left) and Dr. Hope Nichoson (right), accepted garlands at the Bilaspur railroad station before she left on furlough in July. Nurse Ella Mukhi, third-year student, is standing in coach door. Others at right are first-year students.

Samuel Catli, Disciple religious educator from the Philippines, came to America in June to attend the World Convention on Christian Education. He was planning to remain as fraternal delegate to the International Convention, but due to the tenseness of the world situation he returned to the Philippines.

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Edna Swen, principal of the Nantung Christian School, Nantung, China, sailed for China Aug. 29 after having studied two years in this country on government scholarships. Miss Swen attended Peabody College for Teachers in Nashville, Tenn., and Merrill Palmer School in Detroit, Mich.

Gladys M. Harrison, native member of the Disciple church at Mt. Industry, Jamaica, who offered her services as a missionary, has been employed by the Association of Churches of her native land as field worker in religious education. Her service is made possible by a special appropriation by the foreign division of The United Christian Missionary Society.

Miss Harrison has had work at Drake University and holds her master's degree from Columbia University.

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James L. Ballinger recently became director of religious education for the Rocky Mountain Area. Mr. Ballinger is the former pastor of First Christian Church, Puyallup, Wash.

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Mrs. Lillian J. Uggans, social science teacher at Jarvis Christian College, Hawkins, Tex., died of a heart attack Sept. 7. She was to have begun teaching Sept. 11. She is survived by her father, who made his home with her.

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E. E. Lister, Disciple chaplain for the Rochester Hospital, suffered a stroke Sept. 13. Friends may reach him at his home address, 110 9th Ave., N.W., Rochester, Minn.

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Carl R. Garnett has been appointed a missionary-teacher by The United Christian Missionary Society to serve a three-year term in Colegio Ward, American Grammar and High School, Buenos Aires, Argentina. Mr. Garnett plans to be in Buenos Aires at the beginning of the next school year in March, 1951.

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Ten missionary candidates were accepted into the training program of the foreign division of The United Christian Missionary Society in September: Newell Hobgood, Clela McCall, Randel Martin, Roy Miller, Mr. and Mrs. Leroy Testerman, Sarah Weaver, George Wiley, Jr., Mr. and Mrs. Clarence Williams.

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Emma Jeanne Crum and David F. Robinson of Troy, Mo., were married in First Christian Church, Kansas City, Kan., the bride's home church, Sept. 10. Mr. Robinson will enter graduate law school at the University of Missouri this fall. Mrs. Robinson, who was formerly secretarial assistant in the department of religious education of The United Christian Missionary Society, will be secretary to Dr. C. E. Lemmon, Columbia, Mo., literary editor of WORLD CALL.

(Continued on page 46)

Women and WORLD HIGHWAYS

Impressions of Protestantism in Spain

As told to Genevieve Brown by Jorgelina Lozada

PROTESTANTS in Spain are strong Christians: they know what it costs to follow Christ and tell of him with their lives," declared Miss Jorgelina Lozada, pastor of the Villa Mitre Church in Buenos Aires, Argentina, as she told of her brief visit in Barcelona and Madrid in April of this year. "In spite of persecution, there is in Spain today a living, active church of faithful believers."

Miss Lozada had spent some weeks in Geneva, Switzerland, working with the Commission on Women's Life and Work of the World Council of Churches. Her journey into Spain was related to that assignment. It was, however, as a representative of the River Plate Confederation of Churches (Argentina and Uruguay) that she felt her visit to Spanish Protestants had greatest meaning. She bore to them the greetings of their fellow Christians in South America who are so closely bound to them by ties of blood and language as well as of faith. They sought to learn how the bonds of fellowship might be made stronger.

"Twenty days in Spain," observed Miss Lozada, "cannot give the sight-seeing tourist an adequate basis for *declarationes* about the country, but for me it was long enough to feel the pulse of the people and to understand something of the conditions that exist. For I went not to see things but to know people, brothers and sisters in our common faith who, schooled in suffering, have a message to give us and a lesson to teach us. Brief though my visit was, it bound me in a fellowship so warm that I already anticipate an opportunity to return and strengthen our friendship."

To a large extent the Protestant movement in Spain today has been forced underground. There are severe restrictions on the holding of public meetings. There can be no publication of propaganda. Training of leaders must be done in secret. The Protestant group is, of course, a small minority and the members are very poor. Yet the work does go on and Protestantism is growing, largely the result of person-to-person witness since public evangelism through the churches is impossible.

"I was constantly amazed," said Miss Lozada, "at the way these Spanish Christians know their Bible. Of course, for many it is the only book they have. And it is an inspiration to hear them pray. On several occasions I partook of the Lord's Supper in their customary manner, very different from ours, but truly reverent and inspiring. It was a moving experience when one day a little company of seven people came to the Lord's table to extend the right hand of fellowship to a young man who had previously testified to his faith in the Saviour. There, in a small room sometimes used as a study, at other times as a dining-room, we felt the presence of the Lord when this lad received the bread and the cup in secret, as many such services must be observed in Spain."

WOMEN ministers are unknown in the churches in Spain, yet this guest from Argentina was invited to preach in many services, always to large and challenging congregations. At a joint meeting of women of the evangelical churches in Barcelona, 150 women discussed with their visitor their plans and problems as church women. Commenting on this discussion, Miss Lozada noted that two pastors present "were given new reason to have confidence in the part that women have to play in the work of the church."

In another meeting several hours were spent in informal conversation about the need for women to prepare themselves for their vocations as Christian homemakers and for service to their communities. Especially is there need for some simple courses of study along these lines, as well as for help in training leadership for the work of women and young people in the churches. "With the persistency of those in great need," said Miss Lozada, "they urged me to return to help them, since as one in tongue and mutual understanding we could talk heart to heart."

In Madrid, in preparation for the observance of Holy Week, a small group of women planned a service for all the church in which, for the first time in the church's history, they would have a woman minister to bring the message. In that service Miss Lozada spoke on the transforming power of the gospel. "They believed, as did I," she related, "that we can foresee this gospel bringing hearts to contrition and making them new, in spite of the hardness and indifference of men and the chains placed upon the gospel there and in many other places in the world today. Many in that company were living testimonies of the power of God to uphold those cast down.

RNS Photo

Miss Jorgelina Lozada of Buenos Aires

"One gracious, lovely lady told me later that she had been in prison three years. 'And many others of our congregation know what prison means,' she said. Among my listeners that night was a young man recently released from prison; an old man whose face was lined with the dark story of his daughter's death from a fanatic's bullet; and a woman alone because her husband was still in prison for his 'sin' of believing in Jesus Christ and of preaching him."

Even the children know what it means to suffer for their faith. A little boy of eleven was one such child. One morning his schoolmates, who knew he was a professing Christian, beat him violently, snatched his New Testament and tore it to pieces. He did not fight back; but when his persecutors left him bruised and bleeding, he got up painfully, picked up the scattered pages of the precious little book his father had given him, and went to the home of the friends who cared for him. Patiently he pasted the pages together again as best he could, for he treasured his book more than ever now. His father had been persecuted, too. The boy continues to study, but at home now. He hopes that some day he may become an evangelist.

THESE, our evangelical brethren in Spain, need the thought and prayers of all Protestant Christians. Miss Lozada believes that her people, who share the Spanish heritage, can best give them direct, tangible help. She hopes they can help meet the great need for Spanish books and materials for use in the churches. She herself plans to prepare some lectures on Christian homemaking, and perhaps other materials for the training of women.

"I left Spain," she said, "with joy and hope in my heart. For these, my brothers, I must try to be their voice in the prayer that they will be sustained in this long hour of darkness, and in telling others about their need. This experience makes me see afresh the great opportunity for the women of all Latin America who are aware of their responsibility in the extension of the gospel of Jesus Christ. Like the women who first hastened to tell that Christ was alive, they must be obedient to their Master's command. In places where there is death today, spiritual death, Christian womanhood must tell that Jesus lives."

"It's Too Small for Me"

So you outgrew it? But it is still quite good. And it is pretty sharp looking, too. You don't want to do just any old thing with it. You want someone pretty special to wear it.

How about a young person in one of the Christian churches in the Philippines? A leader among those churches who recently came to the States reports that young people sometimes stay at home from functions planned by the youth group because they do not have the proper clothing. A great need still exists. The prices of clothing remain so high that many families cannot afford to buy everything that every member of the family needs.

When you begin to get publicity about the World Fellowship Youth Meet in your district—or other area—you may hear that delegates are asked to bring to the Meet used clothing that is clean and in good condition. You may hear that one garment is the ticket which admits you to a certain meal at the Meet.

If you are project-minded, your group may wish to do some advance work in collecting, repairing, and cleaning clothing so that you can take a larger amount and take it in better condition. In case the director of your Meet does not promote the project, the youth groups of your church may decide to make it a local undertaking. You would send your packages to the Department of Social Welfare, The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind. Send fifteen cents for each pound of clothing to apply on the expense of mailing it on to the Philippines.

Do not send large garments. Remember that the people are smaller than the average Americans. Light weight clothing will prove more useful—and less expensive to send. Light wool sweaters and similar garments can be worn during the rainy season. For further particulars read the "Service" section in *Christian Youth Fellowship Studies "The Near East"* and *"The Philippines."* (One copy will be sent you free on request.)

NOTE: Unless otherwise indicated, order all materials from the U. C. M. S., 222 So. Downey Ave., Indianapolis 7, Ind.

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**Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

Can You Write?

Four young people of the United States and Canada who can write well are being offered prizes which should inspire great effort. A trip to Japan will be given a young man and a young woman, each 18 to 24 years, inclusive. A boy and a girl in the 13-to-17, inclusive, age bracket will each win a $500 United States Government Savings Bond.

The contest is open only to youth who gave to the fund for the International Christian University in Japan and signed the roster. The next step is to write a message about the university and what it can mean to America and Japan. It would not exceed 1,000 words in length and must be completed in time to reach New York on or before December 30, 1950.

The 18-to-24-year-old contestants write a speech to be used in presenting rosters of those who "voted for peace and good will" by giving to the ICU fund. Contestants in the younger bracket will write a letter on "Why I contributed to the ICU campaign."

If you wish more definite information on the contest, address your request to Miss Ruth Miller, ICU Headquarters, 44 E. 23rd St., New York 10, N. Y.

Missions in Christian Youth Fellowship

Sunday Evening Groups

Is *Once There Were Two Churches* finished and with it the unit on "Toward a Christian Community" in *Fellowship*** quarterly? And do you want another session of mission study before January 1 brings in the new theme? Secure a copy of *Great Is the Company* and use two or three of the stories, with a worship service on the Bible. Or order a copy of *Christian World Facts—1950* and tell ten or twelve of the very short stories it brings. Assign them in advance.

Hi-Tri's and Circles

Religion that is redemptive must come out of the chapel into the fields, the kitchen, and the market place. The last chapter in *Once There Were Two Churches*, with this theme, is the source of discussion and worship material for your December meeting. You should complete your community project chosen earlier and complete the giving on one-half of your annual goal for Christian World Friendship Fund, your outreach which will aid in the improvement of communities beyond your immediate reach.

Your Scrap Book*

Now

The times in which we are living today are of great moment to all peoples on this earth. Every so often in the history of the world there has come a time such as this present, when great events are in the making and the future of mankind is being determined for years to come. At such a time there is a peculiarly strategic opportunity for the Christian church, as for other systems of thought and belief, to make a more effective impact on the lives of men and women and communities and nations than can be achieved in a less revolutionary situation.

There Is Nothing Else

We need to remind ourselves that the present situation of the world has at least taught us that nothing short of the gospel of Christ will save us. No one in his right mind would suggest now that a program of education would save the world, or of increased material help in itself, or even some good psychiatry. Man is beyond that. In such a time as this, the only good tidings there are are the tidings of the gospel.

.....

And in our prayers, if this compulsion is laid on us, we will pray for missions as though we were praying for our own safety, insistently, perseveringly.

We do not well if in this day of glad tidings we hold our peace.

Missions at Our Door

There are 26,000 foreign students in residence in 1,076 colleges, universities, and technical schools in the United States. They come from 151 countries. They are carefully selected and highly screened, a picked group coming to a chosen land. They come to acquire the "know how," to get their science and technology in our graduate schools. They return to their native lands, a chosen few, to stand out as the leaders and teachers of their people. In every sense they are unofficial ambassadors on our doorsteps.

Missions in Chi Rho Fellowship

Sunday Evening Groups

If you have completed *The Swinging Church Door* and the study on Mexican Christian Institute and desire further study in the field of missions, use stories from *Great Is the Company* in one or more sessions.

Have you succeeded in raising one half of your annual Christian World Fellowship Fund goal? Have you completed a service project in the area of community improvement?

I-Tri's

"After discussion, what?" might be the theme of your December meeting. The time may well be spent on one of the work projects suggested in *The Swinging Church Door*. You may wish to complete plans for raising the remainder, if any, of the first half of your annual Christian World Friendship Fund goal. Make it clear that CWFF helps communities beyond your own.

For Adult Mission Study

Toward a Christian Community—The Town and Country Church

DECEMBER

Strong and Ready for the Day

A MOTHER, once counseling with her son who was later to become a great medical missionary, said that she hoped he might always be strong and ready for the day's work. The Town and Country churches that are strong and ready for the day's work have in them roots for a better future for our land. It is the hope of the division of home missions of The United Christian Missionary Society so to serve our brotherhood of Disciples of Christ that the number of such churches may greatly increase.

Have you heard of the farmer who, in the early days of the Tennessee Valley Authority, asked the meaning of "TVA"? A neighbor explained that the initials stood for "Turn the Valley Around!" Would you not like to think of churches taking the lead in turning around valleys that have started in wrong directions—directions that are weakening and frustrating? Some valleys need their soil remade and their water supply stabilized. All valleys need to improve their common life and direct it upward and outward.

Harvests and Liberty

The holy men of old took the first fruits of the harvest into the temple and presented them to God, thanking him for blessings and mercies. Our founding fathers declared their allegiance to God and expressed gratitude for harvests and for liberty. Harvests and liberty are real treasures. Particularly are they close to the heart of those who live on the countryside. The church must keep them so. Mystery and providence are very evident in rural areas. But even there men forget God.

Happily our seminaries are turning out an increasing number—a too slowly increasing number—of young ministers whose lives are dedicated to serving rural churches and to making them significant in the life of today as they were in the early days of our nation. Some of our rural areas are prosperous indeed. Some are underdeveloped. Some are overdeveloped. Some are worn-out.

All people need something to live with, and the church should be interested in its parishioners having requisite physical well-being. People need more, however. They need something to live *by*. The rural church must be strengthened if it is to furnish a faith sufficient for men to live by in this modern age. We need a humility before our Creator; an appreciation for his works and for our fellows.

A New National Director

Dale W. Medearis, on the first of September, came to The United Christian Missionary Society as national director of Town and Country Church. He succeeded Edwin L. Becker who has so ably kept the needs of the Town and Country Church before our brotherhood.

Mr. Medearis has a splendid background for his work. He grew up on a farm and started his religious training (other than that in his home) in a nearby Sunday school where his own mother was one of the moving spirits. Church services were few and far between except perhaps for an occasional series of evangelistic meetings. The nearest church was fifteen miles away. Often fifteen very muddy miles!

Mr. Medearis is a young man who feels for the people in situations like that. His student ministry began in 1936, and he has given eleven years of service to rural churches. Sometimes during his student days he worked on farms to supplement his salary. He is well rooted in the soil, but he comes to his new position with good training, both from his years at Texas Christian University, his alma mater, and from his experience as pastor and leader in the educational program of the states in which he has lived.

My Commitment

Have you seen the beautiful wall card prepared by the committee on Town and Country Church of the Home and State Missions Planning Council of Disciples of Christ? The words it carries were adopted by the Disciples' Rural Fellowship. They should be adopted by all members of adult groups.

First come these statements of basic belief: That the Christ of the Countryside still walks along village streets and country roads; that Christ desires for rural people today a life abundant; that there are great unused resources in rural areas for building a Christian culture; that in the rural community there are unusual opportunities for the service of Christ and the church.

Then follows this commitment:

I am committed

to magnify and dignify, in word and deed, rural life and the rural church;

to use my talents and my energies for the building of a stronger church in rural areas;

to work in cooperation with every agency and resource toward the realization of a Christian rural culture;

to honor the rural ministry as a high calling demanding the best in character, preparation, and ability.

Audio-Visual Production

"Beyond City Limits" is the title of a new sound filmstrip under production by the audio-visual department of The United Christian Missionary Society. It seeks to interpret the changes which have taken place in rural America, and points up ways of strengthening the program of the rural church to meet the responsibilities of our day. Rental is $2.50; sale price, $10.00.

For Personal Meditation

Our lands were originally very good; but use, and abuse, have made them quite otherwise.

—GEORGE WASHINGTON, 1768

. . . . .

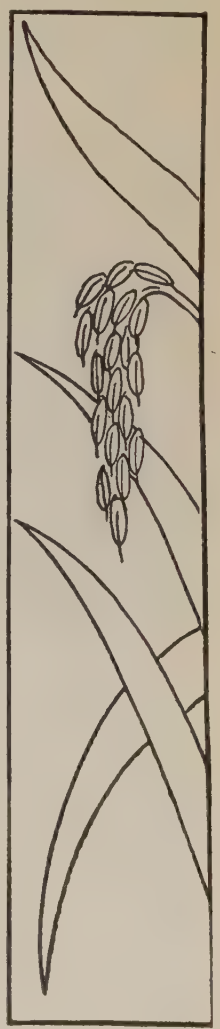
"Who are the 'least of these' in our time if not the million migratory farm laborers who harvest our crops but wander homeless about the land? And who are they who heed their distress?"

. . . . .

We are but farmers of ourselves; yet may
If we can stock ourselves and thrive, up lay
Much good treasure for the great rent day.

—JOHN DONNE

God of our life,
through all
the circling
years,
We trust in Thee;
In all the past,
through all
our hopes
and fears,
Thy hand we see.
With each new day,
when morning
lifts
the veil,
We own
Thy mercies,
Lord,
which never
fail.



WORLD CALL

Echoes from Everywhere

Symbolism in Indian Flag

I have inquired of various Indians as to the meaning of the Asoka wheel in the center of the flag of the Republic of India, but did not receive much information. The tri-color flag adopted by the Indian Congress party years ago was like the present flag except that it had in the center a spinning wheel such as Mahatma Gandhi used. For the new flag, the *charka,* spinning wheel, was replaced by the *chakr,* wheel.

It is said the Emperor Asoka (pronounced Ashok) has first place among emperors of the world. About 2,220 years ago he united the whole of India, waging at least one big war in the process. After his conversion from Hinduism to Buddhism, he deplored the misery he had caused and became a disciple of peace and of conquest by soul-force. He sent missionaries to many countries to propagate the Buddhist religion.

Emperor Asoka was interested in architecture and carving. Among the objects he had erected were many pillars. At the top of each was a wheel, and that became known as the symbol of the king.

Another symbol which is much used by the Republic of India on the new money, on some postage stamps, and elsewhere, is the pedestal on which are four lions with the wheel on a lower level. It is said that this piece of carving is unsurpassed by anything of its kind in the ancient world.

—Ann Mullin

Damoh, M. P., India

Jamaican Student Likes His School

A student at Christian College (Secondary School) in Jamaica, which opened in 1946 with less than a dozen students, recently wrote a short article entitled "A Day at Christian College." A few sentences from his report will give the spirit of the school.

"Students gather at eight o'clock in the upper part of the school for a period of devotion. It is a beautiful sight to see the boys and girls of Christian College as they walk in a most dignified manner to school. The girls are arrayed in white middy blouses and blue skirts, while we are in kaiki shirts and pants. A fine group of forty-seven students line up in order and the devotional period is conducted by the principal.

"There are six periods for academic work. Then a study period from one to two o'clock. In this period our conduct is one of quietness. The only thing that can be seen are our lips going and brilliance shining from our faces, which all helps to give Christian College the reputation of the best school on the Hillside. At two o'clock the bell rings and there is a diversion from the academic sphere of work to the manual.

"The days at Christian College are full of ardent work, both mentally and physically, which gives to the students the necessary preparation for future life. Thus the days are clothes with all the valuable coats that we need."

A Snake and The Gospel

Recently two of our Indian evangelists were going out to work when they saw a crowd of about 250 people standing in front of a house. Upon asking, they found that there was a big cobra inside the house. No one had courage to go in and kill it. The Hindus believe that the cobra snake is one of the incarnations of Hindu gods.

Our people standing there said that this was the cobra's twentieth visit. The young evangelists went inside to see where the snake was. When they came out they asked for sticks. The Hindus requested them not to kill the snake. But the men went inside the house again with sticks.

Shant Kumar Williamson pressed the snake with his stick while Hanuk B. Masih shouted "Hail Jesus" and started striking the snake. Within a minute they brought the cobra out and surprised the people with their courage. The snake was five feet and nine inches long.

The Hindus asked from where they received the power to kill the snake. The men took out the Gospel portions and Christian literature from their bags and told them that the books had the power. They sold several copies of the Gospel portions.

—Peter Solomon

Damoh, M.P., India

Junior Missionaries Keep Quite Busy

Our library has grown through donations from friends returning to the States. We have the study courses for our three children for the coming two years pretty well mapped out and good materials in hand.

This summer they missed the opportunities and friends of Kuling and Shanghai summers, but they kept quite happy here. Virginia and Jane are good little hostesses to their Chinese friends who come here to play. They also help with entertaining adult guests. They enjoy singing simple duets and continue their piano practice. They are doing very well with embroidery and sewing. They make things for gifts, their dolls, and themselves.

Doug's latest achievement is turning cart wheels across the yard. He is starting piano lessons. The neighbors insist he is just like a little Chinese boy; we think he is typically American—guess he is just real boy.

All the children have helped in our small garden and in caring for home plants and pets. Our stamp collections are growing.

—Hubert and Harriet Reynolds

Wuhu, Anhwei, China

Evangelistic Services Are Broadcast in French

Left to right: Mrs. John Newman, Mr. Newman, Mrs. Steven Cormier, Mr. Cormier.

John Newman, home missions pastor at Mamou, Louisiana, conducts evangelistic broadcasts every two weeks over station KSIG in near-by Crowley. Last summer his programs became so effective in their influence among the French-Acadian people of the area that the time was increased from fifteen to thirty minutes. The radio time is bought jointly by the Mamou church and the department of church development and evangelism of The United Christian Missionary Society.

Speaking in French, Mr. Newman reads from a rare, old French Bible which was given to him fifteen years ago by an elderly Baptist preacher. Mrs. Newman and members of the Mamou church assist with music.

Letters from listeners show that Mr. Newman's sermons are helpful to the people personally. Some send him their family pictures; others ask for certain hymns to be sung and say that they listen to every broadcast. From an evangelistic standpoint, the church at Mamou sees its broadcasts as valuable in bringing people to a stronger interest in the church.

Missionary Worship Service

Theme: *From Seeds to Flowers*

DECEMBER

The Desert Shall Blossom as the Rose

(A tall white taper burning above a rose in a vase beside an open Bible will make an effective worship center for this service.)

SELECTED SCRIPTURES: In a world as troubled as the one in which we live, it is easy to lose faith unless we are willing to appreciate that the world of countless generations of men has looked as troubled to them as ours looks to us. Isaiah, the great Messianic prophet, lived in times as troubled as ours, and from his lips and pen came the song of the holiness of God. To those who believed he gave the promise: "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as the rose." *(Isaiah 35:1)*

The generations came and went after Isaiah had suffered martyrdom, but the vision that was his was never completely lost to men. Hundreds of years later a maiden by the name of Mary was told: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God." *(Luke 1:35.)* And it was so.

The time came for her child to be born. "And she gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn." *(Luke 2:7.)* Angels told men to praise God; and angels and the heavenly host praised him saying: "Glory to God in the highest, and on earth peace among men with whom he is well pleased!" *(Luke 2:14)*

Men of God in a warring empire remembered the prophet Isaiah and his words: "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." *(Luke 3:4-6.)* One of the modern translations reads: "And all mankind is to see how God can save!"

HYMN: "Lo, How a Rose E'er Blooming" *(Christian Worship: A Hymnal, 194) (Or you may wish to read this interesting translation of the old carol.)*

Lo, how a Rose upspringing
On tender root has grown:
A Rose by prophet's singing
To all the world made known.
The Rose 'midst winter's cold,
A lonely blossom bearing
In former days foretold.

This Rose then of my story
Isaiah did proclaim.
What God ordain'd in glory
By blessed Mary came.
The Child the Virgin bore,
The world's salvation bringing
Through Him for evermore.

The Rosebud small and tender
Gives fragrance ev'ry day.
And by Its brilliant splendor
Makes darkness pass away.
True God, true Man, we pray,
Help us in ev'ry sorrow,
And guard us on our way. Amen.
—*Tr. unknown*

MEDITATION and PRAYER: No matter how desertlike may seem the situation in which we find ourselves, the "Someone" of the prophet Isaiah is shouting, "Prepare the Lord's way!" Maybe we find ourselves in a dying country church, maybe in a city church that has lost its spirituality. Many people will find themselves this coming Christmas far from loved ones; many will find themselves in a turmoil of soul even though they are near their loved ones. One can find peace in this tumultuous world if he believes that God does not forsake those who believe. Isaiah foresaw that the way to the grace of God was not easy. We have not been given an easy road, but we have been given a promise: "All mankind is to see how God can save."

An old Danish carol very neatly sums up the faith we must hold in these troubled times:

Now found is the fairest of Roses,
'Mongst briars it sweetly reposes;
My Jesus so precious and holy
Abode among sinners so lowly.

But God, as His promise had granted,
A Rose in the desert has planted,
Which now is with sweetness endowing
The race that in evil was growing.

All men should with gladness forever
Give praises to God for his favor,
But many have ne'er comprehended
The Rose to the world has descended.

The world may of all things bereave me,
Its thorns may annoy and aggrieve me,
The foe may affliction engender,
My Rose I will never surrender.*
—H. A. BRORSON

LET US PRAY: Father of all mankind, help us to keep alive the Rose in the desert. May we level the mountains of prejudice and hate and fill in the hollows of grief and suffering, and may we in return receive thy peace and blessing that we may with truer insight help all mankind to see how God can save. Amen.

HYMN: "O Come, O Come, Emmanuel" *(Christian Worship: A Hymnal, 182)*

OFFERING

PRAYER: Almighty God, we dedicate our offering and our talents to the purposes of thy kingdom. We pray, our Father, that they may be acceptable in thy sight.

MISSIONARY BENEDICTION

—BETTY BRIDWELL

*From the **Hymnal for Church and Home**, Lutheran Publishing House, Blair, Nebraska. Used by permission.

Note: Old Testament scripture is from the King James Version; New Testament from the Revised Standard Version.

In Memoriam

Mrs. Harvey Norton, April 19, 1950, Carlisle, Ky. Lifelong member of Christian church. She was active in Sunday school work and in the missionary society.

Miss Jennie Henry, June 21, 1950, Carlisle, Ky. Member of the Christian church. Though an invalid and bedfast for three years, her interest in the missionary society never failed.

Mrs. Ada M. Ryan, July 25, 1950, Wapato, Wash. A minister's wife for 69 years, she was a leader of children and women, and active in missionary work. She leaves a host of friends in Wisconsin, New Brunswick, Ohio, Washington, and Alberta, Can.

Mrs. Ross Tracy, August 17, 1950, Harrison, Ohio. A faithful member of the Christian church. She was president of the missionary society at time of her death, and Sunday school teacher for twenty years. Age 81 years.

Mrs. Bernice Van Arsdale, August 3, 1950, Jeffersonville, Ind. Wife of W. S. Van Arsdale, Jr., minister of First Church. Loyal and steadfast to her family and to the church and its program. Age 29 years.

Mrs. Maude Frank, August 3, 1950, Jeffersonville, Ind. For many years she served as WORLD CALL chairman for First Church. She was active in the missionary society and social circle.

Mrs. I. N. Ella B. Day, August 5, 1950, Dawson Springs, Ky. Church member, past president of the women's council, and a group leader. She was faithful to her church, Sunday school, and all departments. Age 72 years.

Mrs. Robert Foster, July 20, 1950, Arcola, Ill. Faithful member of the church and Christian Women's Fellowship. She taught the women's class. Mother of a Christian family. Age 63 years.

Mrs. Isaac Bartholomew, August 19, 1950, Arcola, Ill. Beloved member of the church and charter member of women's council. She will be remembered for her helping hand to young and old. Age 79 years.

Mrs. Ellen Roberts, June 22, 1950, Knoxville, Ia. Loyal and steadfast in her devotion to First Church and its program. A Sunday school teacher for many years. Age 80 years.

Mrs. Maggie Booth, June 23, 1950, Knoxville, Ia. Faithful and loyal member of church. She was active in Sunday school and missionary work. Age 67 years.

Mrs. Lizzie Brown, August 15, 1950, Mt. Vernon, Mo. Beloved member of First Church more than 50 years. She was a devoted advocate of Christian missions, and possessed a gentle, beautiful, Christlike spirit. Age 83 years.

WORLD CALL

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Book Chat

(*Continued from page* 24)

a courageous interpreter of truth, as he saw it, and certainly one of the fountainheads of the neo-orthodox revival of twentieth century theology.

THE volume, *A Mighty Fortress,* contains a thirty-page biographical portrait of the late Ernest Fremont Tittle with twenty of Dr. Tittle's latest sermons. It is a welcome publication to those who, like this reviewer, hold the memory of this great preacher in highest admiration. The biography is by Dr. Paul Hutchinson, editor of the *Christian Century,* a member of the First Methodist Church of Evanston, Illinois, where Dr. Tittle was pastor for more than thirty years. It is not only a succinct recounting of his life, but it is a careful and sympathetic analysis of Dr. Tittle's character, mode of thought and method of work.

Dr. Tittle was a bold preacher of the social gospel and a forceful pleader for human rights. While not a pacifist, his experiences in the first World War led him to make a continuous attack on the war system. Conservatively minded people of his congregation deserted the church; patriotic organizations accused him of subversion; but the great body of the people of the church remained loyal and demanded freedom in the Evanston pulpit. Tittle used this freedom with courage, but also with pastoral gentleness and prophetic discrimination.

This writer and his wife were in Chicago on Saturday, July 30, 1949. We noticed in the papers that Dr. Tittle would be in his pulpit at the First Methodist Church in Evanston. On the following day, we were a part of a big congregation that heard his sermon on the subject of "Hope." It was a beautiful sermon, wrought out of the spiritual experiences of a lifetime and preached out of the anguish of man who feels the tragedy of sustaining Christian hope in our chaotic world. We were deeply moved by the sermon.

On Wednesday, in Northern Michigan, we saw across the top of the Chicago *Daily News* the headline, "Dr. Ernest Fremont Tittle is dead." We had heard the last sermon of this great preacher. It is the last sermon in the book. The Chicago *Tribune,* which had repeatedly tried to drive Dr. Tittle from his Evanston pulpit did not have a headline. On the fourth page of its morning edition, there were two paragraphs, one telling about his death and the other giving the hour and place of funeral services. Thus did "the world's greatest newspaper" treat the death of Chicago's greatest citizen.

Books Mentioned on Page 24

HERE I STAND, a Life of Martin Luther, by Roland Bainton. New York and Nashville. Abingdon-Cokesbury Press. 422 pp. Price $4.75.

NICOLAS BERDYAEV: CAPTIVE OF FREEDOM, by Matthew Spinka. Philadelphia. The Westminster Press. 220 pp. Price $3.50.

A MIGHTY FORTRESS, by Ernest Freemont Tittle. Biographical foreword by Paul Hutchinson. New York. Harper & Brothers. 180 pp. Price $2.50.

IN OUR IMAGE: CHARACTER STUDIES FROM THE OLD TESTAMENT. New York. Oxford University Press. $5.00.

This is a portfolio of portraits by Guy Rowe. The pictures were published last year in book form with the story of each Old Testament character told in the King James Version as arranged by Houston Harte. The volume was a thing of beauty. In this portfolio edition, issued at half the price of the original volume, there is no text and each portrait is separate and ready for framing or other use.

Help Sent to Boys at Jericho

Wayland Zwayer, head of the overseas department of Church World Service, received the following from Labib B. Nasir, Nablus Road, Jerusalem, Jordan:

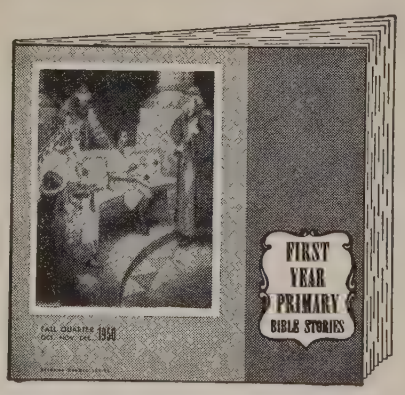
"I wish on behalf of the 600 refugee boys in our Y. M. C. A. school at Jericho to thank you most heartily for the interest you have shown towards their welfare.

"We were allocated 50 per cent—12 bales—of the school kits out of the Palestine allocation, and this was possible through your good offices. You are very well versed with the tragic situation of these boys.

"We are adhering to the government schedule in education so that if and when the refugee problem is solved, these boys will be able to carry on in other schools.

"Again I thank you for what you are doing for our people."

New for Six-Year-Olds



One of the most significant changes in the new first year Bethany Primary Graded Lessons is a quarterly illustrated Bible story booklet of 48 pages for the six-year-old to take home instead of weekly Bible leaflets. The new pupil's booklets are lavishly colorful, unusually appealing and meet the highest educational standards. Major changes have also been made in the teacher's quarterly, large picture sets and activity materials. The "Message to Parents" has been doubled in size to help parents plan for more religious experiences in the home and to show what the church school is doing.

WRITE FOR SAMPLES!

Christian Board of Publication—The Bethany Press—St. Louis

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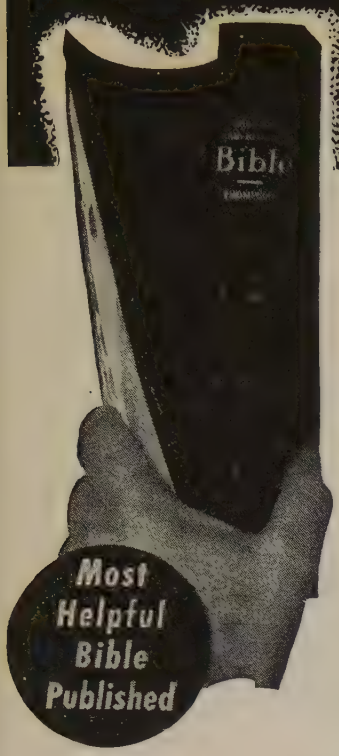

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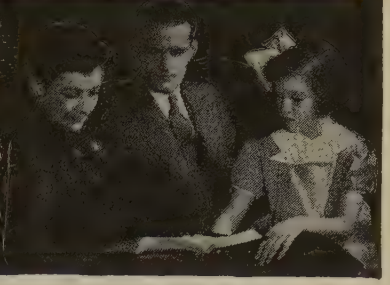

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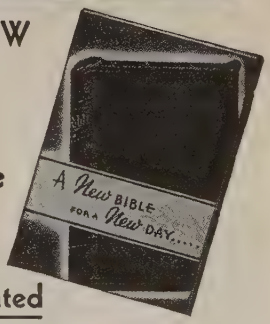

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World Call News Room

(Continued from page 38)

New fire-alarm systems have been installed at Jarvis Christian College, Hawkins, Tex., Southern Christian Institute, Edwards, Miss., and Hazel Green Academy, Hazel Green, Ky. These improvements were made in conformity to fire regulations in the respective states.

Donna Lucile McMillan was born to Mr. and Mrs. Donald McMillan, Aug. 5, in Norman, Okla. The parents are missionaries to Congo.

Joan Smythe, daughter of Mr. and Mrs. Lewis Smythe, missionaries in China, arrived in San Francisco, Aug. 15. She entered school in Mass. in the fall.

Marjorie Joiner, graduate of Shorter College, Rome, Ga., became state director of children's and youth work in Ga. July 1. Miss Joiner had been director of religious education at First Christian Church, Americus, Ga.

Mrs. Gary Crone began her work Aug. 1 as half-time director of children's work in Ill. Mrs. Crone has served as supervisor of weekday religious education in Peoria and as director of religious education in the Howett St. Christian Church in Peoria.

Peggy Thomas, student at Texas Christian University, is serving as special CYF worker in the department of religious education of The United Christian Missionary Society from Sept. through Dec. Miss Thomas is doing field work under the direction of Russell Harrison, national director of youth work.

Chinese Leaders in Chuhsien

(Continued from page 37)

These two travelers searched in vain for some conveyance to Hofei. Mr. Goulter, always for pushing on, felt he could waste no more time there. Early next morning he took the bicycle he was transporting and used it to transport himself, a sleeping bag and the barest essentials in travel luggage. With luck, two days would do the journey to Hofei.

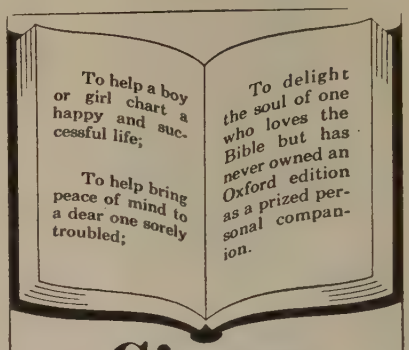
Mr. Goulter left Mr. Chu surrounded by the heavier luggage and cherishing in his arms a bunch of that perishable and precious fruit, the banana, which he was taking to his family in Hofei. Bananas are the more valued because they are seldom obtainable. "It may take me a few days," he told Mr. Goulter, "but I'll get myself and this stuff to Hofei sooner or later."

Midafternoon, and a weary and mud-spattered Mr. Goulter was walking his bike up a long hill. He pulled out of the way for an army truck and leaned against his bike to rest as the truck passed. There, sitting by the truck driver, was a Chinese army officer carefully holding a bunch of bananas. On the back of the truck, waving gaily and grinning as they splattered by, stood Mr. Chu surrounded by the heavier baggage.

As Mrs. Goulter puts it, Mr. Chu is "tactful in official relationships" and this quality stands the work in good stead for he, as co-director of the Union, does the liaison work with the new officials. Mrs. Chu, though busy with her family of three sons and a daughter, takes an active part in the work of the Mission.

I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian and Mexican are all my beloved children.

ALBERT W. PALMER



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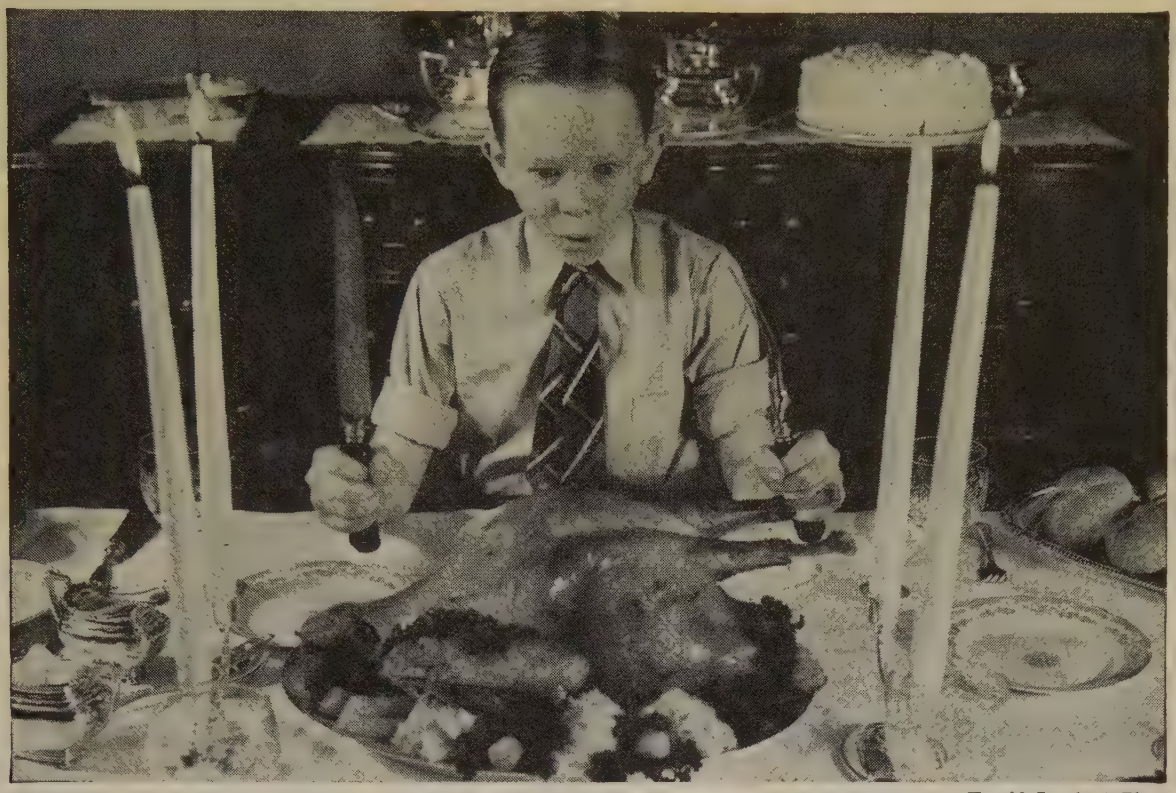

—Harold Lambert Photo

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Strange Customs Found in Congo

As new missionaries in the Belgian Congo, we have noted some strange customs in Congo life in the naming of people. If a special incident occurs and an individual is connected with it, his name may be changed. One man whom we know was struck by lightning, and because he lived through this event his name was changed.

A little baby, if sickly or weak, is given an insignificant name so that evil spirits will not want the child. If the father and mother of a baby die, the non-Christian people give the baby a special name so that the spirits of the parents will not take it also.

When C. M. Yocum was in Congo, he was called *"Losanganya"* meaning "one who brings together." When Virgil Sly was here, he was called *"Wengeji,"* meaning "one who inspects." Now a number of people are given these names—their parents respected Dr. Yocum and Mr. Sly.

Though my Congo name was "Iyambe," everywhere we go now, whether on the path in the early morning or in a back-country thatched-roofed church, I am always greeted as "Is'ea Ntange," meaning "the father of Ntange," because we have a new son. According to custom, the church elders have bestowed on the baby the name of a respected individual, Ntange Timothy, who has been the pastor here at Mondombe for fourteen years.

The native custom of calling the parents "father of . . ." or "mother of . . . ," naming the first child, shows how highly valued children are in the eyes of the Congolese. Populations have decreased in many areas because of lack of knowledge, venereal diseases, and little or no medical care. Consequently, children are wanted and parenthood is honored and esteemed by all. The Belgian Government even exempts a native father from paying the usual male taxes if he has four or more children.

With the evident ties of parents to children, we believe that with Christian teachings, Congo families will eventually become strong Christian units.

—Haldor E. Heimer

Mondombe, Belgian Congo

Scriptures Wanted in Israel

There is great demand in the State of Israel for the complete Hebrew Bible and for Scriptures in the mother tongues of refugee Jews who know no Hebrew, according to a report by Leonard Geary of the American Bible Society who has recently made a tour of Israel.

The cry has been for more Scriptures from each sector of the country than the Bible Society could supply. Mr. Geary reports finding Orthodox Jews seeking the entire Bible so that they might read the New Testament bound together with the Old. Among those looking for specific languages were some Jews from Shanghai, asking for Chinese Scriptures; and others, having left Soviet territory and influence, wanting Rumanian, Bulgarian and Russian books.

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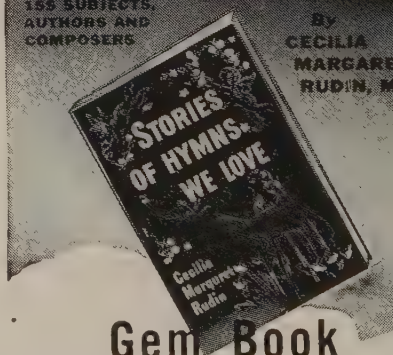

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Lawyer Inspired to Read the Bible

At the Tuberculosis Sanatorium one day, a young lawyer said to me, "Mem Sahib, when are you going to let me have that Bible that you promised me?" I explained to him that the Bibles would soon be off the press and assured him I would get him one as soon as I could.

The lawyer continued to talk. He said he had wanted a Bible ever since Gandhi died. "The lovely things that were said about him and the comparisons that were made to the Christ made me want to study the life of Christ. Then when the new government took over and I listened to the speeches, I remarked about them to a friend of mine. He said most of the quotations came from the Bible; it made me even more anxious to read it."

As I went down the aisle of the T. B. wards that afternoon I sold three English copies of the New Testament. That brings me to a little story that I would like to share.

Pendra Road Receives 4000

When the G.I.'s left India in the year of 1947, I wrote to the chaplain of Calcutta and asked him to send us a few of the New Testaments in English. He had already sailed but the letter went on to America. When he received it, the stock of Bibles already in India was exhausted. The chaplain informed The United Christian Missionary Society in Indianapolis that he was dispatching four thousand New Testaments to us in Pendra Road.

Immediately we received a letter from the United Society asking what in the world we would do with four thousand New Testaments in English. That was only three years ago, and we now have less than thirty Testaments on hand.

We gave a thousand copies to our T. B. Sanatorium here, with a request that no English-speaking patient leave the Sanatorium without being offered one of the New Testaments.

Village Distribution

We sent about eight hundred to the Mission Press in Jubbulpore to be sold at a small price to help defray the expense of transportation. Sixty went to our Intermediate church; some to the Sumankhetan school here; a large number were sold by our evangelists when they went on tour, especially to the churches in the coal mining towns where there are many educated engineers, clerks, and others.

A few copies were sold by our Bible women in the villages. They were given as prizes in our school competitions. We took them to our Hindu Religious Festival here, and every little boy who could spell out a word of English wanted to buy one to take home.

We took them to our mission schools in other stations and put them on the Christmas trees for our students returning home for the holidays; we gave them out at the youth conferences, sold copies at the Christian melas (religious festivals). We sold them on the trains when we went on vacation. We let Mr. Das of the Tract Society have a few at his request, and he gave us some printed in Hindi.

We were determined to sell all the four thousand copies before our present term of service in India closes. We still have another year to go and we have only a few copies of the New Testament left.

No missionary ever has too many Bibles.

—MILDRED REYNOLDS
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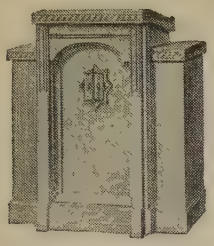

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We all like the Chinese breads, baked and sold at street booths. We buy them in cool weather and reheat them at home. In the summer we take no chances because of the danger from unsanitary handling.

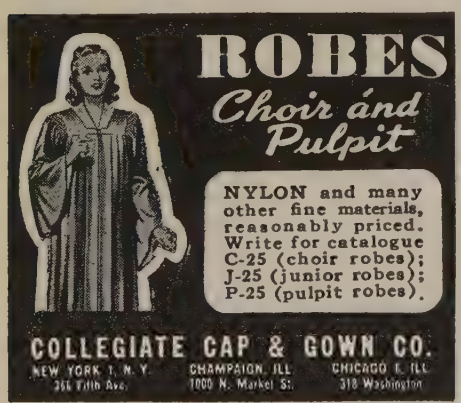
Regular home-raised yeast works all right in the winter, but during the humid heat it spoils quickly. We are grateful that we can buy cans of dried yeast which makes good rolls, hamburger buns (hamburger from water buffalo), and breakfast breads.

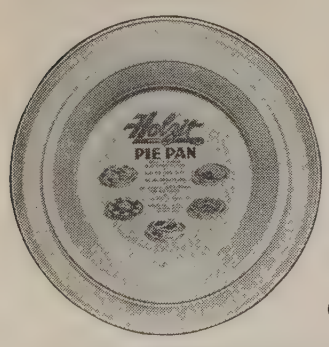
This summer we managed to buy a used Shanghai-made ice cream freezer. A once-a-week quart of ice cream does wonders for the morale.

While some war-surplus canned goods can still be bought, we are depending more and more on Chinese foods and other products.

—Harriet Reynolds

Wuhu, Anhwei, China





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In Our Image. A Portfolio of Portraits by Guy Rowe. New York. Oxford University Press. $5.00.

Blasted Barriers, by Henry J. Miller. Boston. Christopher Publishing House. $2.00.

Life's Eternal Drama, by Archibald M. King. Boston. Christopher Publishing House. $2.00.

Topsoil, by Mildred Cartwright Jobson. Boston. Christopher Publishing House. $1.75.

Faith, Purpose And Power, by James P. Warburg. New York. Farrar, Straus and Co. $2.00.

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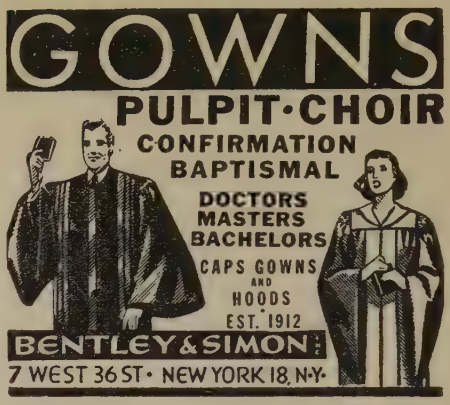

Kanji Seeks To Learn the Truth

JOIN us in a park in Tokyo, on a spring afternoon. Kanji, an engineer student at Tokyo University, wants to know more about the significance of Pentecost. Earlier he had heard people accusing the missionaries of being agents of their government to make Japan a center for the next war. He had tried to tell them that they had the wrong idea entirely, but he was anxious to learn more about the truth.

Then Kanji wants to know if Pentecost is as important a day in America as is Christmas. . . . It begins to rain and we find a nice big tree under which we can sit. . . . Again Kanji asks about God's love and the suffering in our world. How do they fit together? He knows generally, but he is not sure just what to say to those who doubt so seriously.

We talked much about the freedom God has given to man and how so much suffering in the world today is due to man's abuse of this great responsibility. . . . The rain is falling too fast and hard now and we have to move on to a little shelter. Again we sit down and continue our conversation.

This young man tells us how the Japanese people are following many leaders in their need to replace the faith they lost with their defeat. He reminds us how very vital it is for the church to keep preaching and working, for such an opportunity may never come again in Japan. This seventeen-year-old lad is surely doing his part. Here he sits earnestly discussing these matters while we are aware of other young men in the shelter who are with their girl friends.

Then Kanji wants to know how the Bible stories fit in with the geology which he is studying. After a while he makes the observation that the Bible could not have lived as it does if its stories did not have more than surface meaning. . . . Kanji suggests that we go to his home.

What a humble home it is. It is both home and father's office. We go into a small room which opens onto the busy street. His father has some customers and the room is a bit crowded. Soon the customers leave and the father begins to comment and ask questions about the relationship between America and Japan. He is interested in economic journalism and concerned about the country's economy. He is an internationalist and stood up as one even during the difficult war years. Now he feels he is again in the minority as there is a wave of nationalism sweeping the country.

Soon a young man comes in whom Kanji introduces as his father's secretary. He was a fighter pilot during the war and Kanji tells us he has many questions in his mind about Americans. He listens carefully as we talk about how Christians who had seen what they did in China sought to see the other side. A third man comes in. He says he was a prisoner of war in Nanking, probably at the same time I was there. We both talk about wanting to go back to China. He tells us that he has great respect for the Chinese people.

Kanji's father is not a Christian, but he listens intently as we talk about our world of nations coming together as a great family rallying around God our Father. On the way to my home Kanji talks about his father becoming a Christian. He is becoming more and more interested; if he does become Christian he will be very earnest and eager. Let us pray that he does find the Christian way of life.

This is only a glimpse into the opportunities all around us. In every contact we make we try to point to the great significance of world-wide Christian love.

—MARGARET LAWRENCE

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Dear Reader:

If you are planning to attend the International Convention in Oklahoma City, you are extended a very cordial invitation to visit the WORLD CALL booth. This will reach you before you leave home, so please accept it as a personal invitation to make our booth your headquarters.

WORLD CALL is a common meeting ground of the Disciples of Christ, so it would be quite natural for the WORLD CALL booth to be our common meeting ground at the convention.

I am sure it would be interesting to meet Pearl Call. *Mrs. Gerald Miller* of Texarkana, Texas, writes that *Pearl Call* is WORLD CALL chairman for their Christian Women's Fellowship. She says, "Pearl Call plans to have 'A Minute with WORLD CALL' at every meeting. With a name in tune with the title, Miss Call is a natural for the office."

Whether you attend the convention or not we all have the privilege of meeting a lot of interesting people through the pages of WORLD CALL.

Benjamin Franklin tells of the many eminent men who were invited into the Franklin home, that children might benefit from association with some of the greatest minds of the day.

As a rule, we have the opportunity of entertaining such people only occasionally, if at all, but how thankful we can be that we can have them as our guests, month after month, through the pages of WORLD CALL. Such nice guests too! They entertain us and stimulate our thinking with rich food for thought. We can sit back and enjoy them, with no concern for a company dinner, nor whether the guest room has clean sheets on the bed.

Albert Einstein says, "If most of us are ashamed of shabby clothes and shoddy furniture, let us be more ashamed of shabby ideas and shoddy philosophies." Sometimes we have shabby clothes and shoddy furniture from necessity, and so they are nothing to be ashamed of, but it is never necessary to have shabby ideas or shoddy philosophies. Regardless of the state of our clothes or our furniture, we can entertain great souls in our homes through good literature. There will be no shabby ideas nor shoddy philosophies when reading matter like WORLD CALL introduces you to the truly great.

And so, we are thankful for WORLD CALL and those it brings into our homes. I can think of a lot of things in connection with WORLD CALL that I am thankful for, but most of all I am thankful for you, for you make WORLD CALL possible. If it were not for you with your interest and loyalty, there would be no WORLD CALL. And so, in keeping with the spirit of the Thanksgiving season, may I express my own appreciation and that of the entire WORLD CALL staff for the loyal support of each and every one of you.

Sincerely,

—EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

New Marriage Law Issued in Peking

"PEOPLE must stop stealing widows" is one of the clauses in the introduction to the new marriage law issued in Peking. That refers to an old rural custom in China in the days when a widow was not supposed to remarry. She would continue to live with her dead husband's parents. But if some man in the community really wanted to marry her, he would get together a band of a hundred or more men and they would raid the home at night and carry her off.

Down the road a shot would be fired to signify that a widow had been married—by capture, shall we say? Sometimes another suitor would take her away from the first raiding party. In this way neither the family nor the widow lost face for marrying again. But, of course, the custom was open to abuse.

The new marriage law is based upon the fundamental principle of equal rights and freedom for men and women. Young people, widows, and widowers are free to arrange their own marriages. Divorce is allowed both by mutual consent and by court arrangement when it is desired by only one member of the marriage. Just as fundamental is the law's insistence upon "One husband, one wife."

In the past, marriage and divorce were almost entirely controlled by the families concerned. The issue has now come up that in some districts peasants are demanding the right to marry the daughters of landlords whether the girls want to or not. But Peking has ruled that even landlords' daughters have a right to choose their own mates in marriage.

—LEWIS S. C. SMYTHE

Chinese Church Has Morning Watch

Each morning at seven o'clock a watch service is held in the church at Wuhu, China. It is attended by those who live in the church compound and other members and friends. Among them are eight old ladies, all of whom have *hsiao chiao,* small feet due to binding in childhood. Most of them come three or four *li,* more than a mile. It is not an easy thing to do. Still they are radiant in their loyalty.

One of the women is 76 years old. Her daughters-in-law are not Christians; she incurs their criticism and oppression in coming to the church. She prays for God to forgive them, and for the spirit to touch their hearts and lead them to believe in Jesus. During the past year she came every day to morning watch.

At the end of December when there was a heavy snow, many others did not come; but, using a cane, this particular woman arrived on time and quoted an old Chinese saying, "To die in the cold river I do not fear." Her spirit is appreciated by church leaders and members for it gives encouragement and help to others.

—*China Mission News*

Last Column

A few Sundays ago a calf walked through a side door of the church, across the room, and out of the opposite door. We were singing at the time. We have birds in church each Sunday, and occasionally dogs, but never before has a calf come into this church.

—ANN MULLIN
Damoh, M.P., India

How To Forgive

Just because the art of forgiving those who injure is one of the finest of the spiritual graces, and because many honest people do not know how to forgive, we offer a few simple suggestions.

1. Begin by assuring yourself that you have not been seriously injured after all.
2. Count up all the favors and kindnesses that have been shown you, even by the person who has injured you.
3. Begin to list the mercies you have enjoyed at the hands of God which you did not deserve.
4. Offer thanks to God for the spirit of forgiveness with which he has followed you.
5. Begin to offer an honest prayer in behalf of the one who has wronged you.
6. Begin to look for some opportunity to help him yourself.
7. Make a special effort to surprise him with some kindly active service.

—*Clipped*

Mark Twain's Conscience

Kipling enjoyed telling of his visit to Mark Twain, and how they discussed various matters, smoking cob pipes the while. He reported the famous humorist as saying:

"A conscience is like a child. If you pet it and play with it and let it have everything it wants, it becomes spoiled and intrudes on all your amusements and most of your griefs. Treat your conscience as you would anything else. When it is rebellious, spank it—be severe with it, argue with it, prevent it from coming to play with you at all hours, and you will secure a good conscience; that is to say, a properly trained one.

"A spoiled one simply destroys all the pleasures of life. I think I have reduced mine to order. At least I haven't heard from it for some time. Perhaps I have killed it from over-severity. It's wrong to kill a child; but in spite of all I have said, a conscience differs from a child in many ways. Perhaps it is best when it is dead."

—*Nuggets*

Every respectable ethical system requires man to deal justly with his neighbors. This does not mean merely that one must not shortchange him, but requires that one accord him that position to which he is justly entitled—in one's thinking, one's writing, one's speaking, yes, even in one's esteem and affection.

HE WHO MAKES HIS WILL CAN BE A FAITHFUL STEWARD OF HIS POSSESSIONS . . . .

—To think through the problem of what to do with his property helps one put his estate in good condition.

—It enables him to dispose of his estate while in good health and sound mind.

—It is the one sure way of leaving what a person has to those for whom it is intended.

—A WILL assists one in perpetuating his life work and ideals. Every Christian, man or woman, will want to give a share to a Christian cause.

May we suggest the aged servants of God as worthy of consideration? Hundreds of our retired ministers, missionaries, their wives and widows, are in need of larger incomes to provide the bare necessities of life.

A bequest, large or small, can be gracious and helpful.

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